

# The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

## A Turning Point in Evolution

By JOSEPH DARROW



HE present period is probably the most critical one in the history of the world. The most devastating war the world has ever known is in progress, and although we feel sure that the course of democracy and righteousness will prevail in the end, still very radical changes in the set-up of the nations will undoubtedly occur.

Regarding some phases of the present and coming struggle of democracy throughout the world, we will quote from a Masonic magazine, *The New Age*. An article by Karel Hudec, in the March issue makes the following statements:

"The struggle for the freedom of man has been evolving since the American and French revolutions.

**THE BIRTH OF DEMOCRACY** Democracy, which was born in these revolutions, is only at the commencement of its evolution; its ideals have not as yet been fully adopted everywhere and, consequently, it has not had time to be thoroughly assimilated.

"The Western European powers, after the first World War, represented the ideals of democracy. These should have resulted, in accordance with the ideals of the President of the United States, in the first gigantic attempt at world co-operation. There were, however, far too many selfish interests, personal, economic, and political. As a consequence the League of Nations was unable to acquire the great strength needed to overcome the crises which had to come."

The universal brotherhood of mankind is a fact in nature, and the basis on which all political and national institutions must be founded if they are to succeed. If any nation tries to set up a scheme of government which violates the principles of universal brotherhood, it is bound to fail in the end because it is contrary to nature.

The United States of America was the first really successful attempt in history to set up a form of government which would be representative of all the people, and give all as nearly as possible equality of opportunity for economic, business, and political advancement, and some voice as to how they should be governed. After the present war is finished there

**INTERNATIONALISM** will be world problems to be solved,  
**VERSUS**  
**NATIONALISM** somewhat similar to those which confronted the American colonies when the United States constitutional government was established, but these problems will be far more complicated and extensive than the American problems of one hundred and sixty-five years ago. Internationalism versus nationalism will have to be worked out and worked out successfully if the world is to settle down into an era of peace and harmony.

There are some very instructive and valuable ideas along this line in another article in the same issue of *The New Age*, entitled "The Federal Way," by Robert Scott Calder, Ph.D., a 32nd de-

gree Mason. We quote as follows:

"International relations are the world's last and greatest political enigma. . . . In general, there are three ways of approaching the solution of international differences.

"One is the nationalistic way: each nation for itself and the devil take the hindmost, and we know that the devil does take the hindmost and a great many more that are not strong enough to stand alone against the aggressor. This is isolationism on the international scale. It is rugged individualism as applied to nations. It does not work; it does not and cannot give peace and security. Neither men nor nations can live and prosper without consideration of other men and nations.

"Second: A group of nations unite for self-defense. That is the stated reason for the coalition, but more often than not it is simply for offensive action or aggression against another similar group. This might also be called the treaty method. It is as uncertain and unstable as treaties are prone to be. . . .

Unless the United Nations determine otherwise before the day of victory comes, this will undoubtedly be the method of the peace settlements. We shall have a group of victor nations leagued together against a group of conquered nations. These groups will hold together as long as they individually find it profitable to do so. . . . After the present stress is over, and the purpose and danger which drove them together are past, there will be a new shifting of the groups.

"The third method of solving international differences is the Federal Way. Ultimately this means the nations of the world federated for international peace and the common good of all the peoples of the world. It places international relations upon the basis of law, constitutional law, instead of mere temporary agreements, always uncertain and subject to change. . . . The simplest

and most practical approach to this matter of internationalism is the so-called Humber Resolution, proposed by the Honorable Robert Lee Humber, a Christian layman and lawyer of North Carolina."

The essence of Mr. Humber's proposal was that the President of the United States should, as stated in the above article, "call a Constitutional Convention of the United Nations for the purpose of formulating a Constitution for the Federation of the World. All the necessary details are to be worked out by that Convention . . . the model of any such Constitution would be, of course, the Constitution of the United States of America. Our United States is a Federation of forty-eight States and, more than that, has brought peace and freedom and prosperity, on a truly continental scale, such as the world has never before seen.

"The Federal Way guarantees freedom of action within each nation, and the amicable settlement of all international questions on the basis of the common good of all, and by the expressed will of all the peoples of the world. . . . When victory comes, the kind of peace we want must be one that will assure to all freedom of speech, freedom of worship, freedom from want, freedom from fear."

The method proposed above is a long step toward superseding nationalism by successful internationalism. It will undoubtedly take a long time to work it out in its final form. We must, however, at once get some vision of the goal toward which we are to proceed when the armed conflict comes to an end. People without vision perish. A federated world in which the fundamental principles of universal brotherhood are put into effect will eventually do away with war.

There are, however, certain esoteric factors which will enter into the situa-

tion, with which the majority of people are not acquainted. One of these factors is *karma*, or destiny, the product of the Law of Consequence. This Law will bring to each national unit throughout the world the destiny which it has created for itself in the past, and any proposed scheme for a federated world will have to take this into account. In the case of the United States of America each state entering into the Union creates its own destiny or *karma*, and automatically through the Law of Destiny receives only what it creates. All of the states, however, have *equal rights* and the Constitution of the United States guarantees them these rights.

The same principle will apply in the case of the proposed World Federation. Each national unit in this Federation will have equal rights with all other units, but each will be subject to the Law of Consequence and its destiny within the Federation will work itself out subject to that Law.

Another esoteric factor of importance which will enter into the situation when a World Federation is attempted, is that of the **THE ROLE OF RACE SPIRITS** Race Spirits of the different national units. The Race Spirits are a very real thing. Every nation on the face of the earth today, with the exception of the United States of America, is under the spiritual guidance of a Race Spirit. The United States was designed in the beginning by the Directors of Evolution to have no Race Spirit, and among all nations of the earth it is unique in this respect.

The Race Spirits are Archangels, Beings of great spiritual power, intelligence and splendor, well capable of guiding nations from the unseen side of nature. But the different Race Spirits have different individualities the same as do different human beings. The Archangels have progressed far in the principles of universal brotherhood, much farther of course than human beings.

There will, however, be the problem of unification and teaching their various peoples to work together in harmony when this proposed World Federation is finally put into effect. This will be no simple matter and will not be accomplished quickly.

Eventually, however, through the processes of evolution and the development of a World Federation all the nations will emancipate themselves from the rulership of Race Spirits, and will enter into a regime similar to that which the United States of America entered more than a century and a half ago. This statement is not casting any reflection upon the nations of the world which today are under the rulership of Race Spirits. Every scheme of national government has its function and its purpose, and when these have been achieved, that scheme of government will be superseded by something else.

America was withheld from discovery and settlement by the white races until the psychological time had arrived when a new scheme of government could be tried out, free from the domination of the Race Spirits, and one which would give greater opportunity for the evolutionary development of the individual human being. It was the destiny of the United States to be the first to try out this new evolutionary plan.

The time is rapidly approaching, however, when all the national units of the world must become federated in order to develop still **UNIVERSAL BROTHERHOOD** further the principles of universal brotherhood. The psychological time for starting this process will have arrived when the present war comes to a close. That will offer a great opportunity for taking the next evolutionary step, an opportunity comparable to that offered by the discovery of America. It is to be devoutly hoped that a sufficient number will see and grasp this great opportunity when it comes.

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

*Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY*

## "And the Truth Shall Set You Free"

By MAX HEINDEL

**S**OME time ago it was my privilege to address you upon the subject of "The Keynote of Christianity," and in the course of that talk we called up before our mind the meeting of Pilate with Christ; where the great and momentous question was asked: "What is truth?"

Let us look at that picture once again. Yonder stands Pilate, the representative of Caesar, and by virtue of that fact an embodiment of the highest temporal power, a ruler of the whole world, with power over life and death, a man before whom all tremble. And before him stands the Christ, meek and lowly, yet far greater, for while this man Pilate has power over the present world which is evanescent and temporal, he is himself subject to death. But Christ is Lord of Life, Prince of a spiritual kingdom that passes not away. He does not then answer the question of Pilate "What is Truth," but on another occasion, He said: "I am the Way, the Truth and the Life," and also, "The Truth shall set you free."

It is not to be denied that we are now under the law of sin and subject to death. The great question is therefore: how to *find the truth that shall really*

*and truly set us free*, and for the purpose of finding the way let us take a look into the dawn of time, when infant humanity first came upon earth.

According to the Bible, a mist went up from the earth as the crust of the cooling planet dried, and when we look at this epoch as depicted in the memory of nature, we find a wonderful tropical growth of gigantic size covering the basin of the earth where now the Atlantic Ocean is. Truly, it was a veritable garden, but the mist was so dense that the light of the Sun could never penetrate it, yet infant humanity lived in this paradise as children of the Great Father. They had bodies then as now, but were not aware of them, although able to use them, just as we use our digestive apparatus without being conscious thereof. And though they were unable to see physically, the spiritual sight was a faculty still possessed by everyone. Thus they saw each other soul to soul; there was neither guile nor hypocrisy, but *truth* was with every one.

Gradually, however, the mist cleared and gathered into an enormous cloud, surrounding the earth. Simultaneously these children of the mist began vaguely to see one another; they became more and more encrusted in their dense phys-

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ical bodies and perceived at last that this vehicle is a part of the human being. But at the same time they gradually lost touch with the spiritual world, they no longer saw the soul clearly as heretofore; even the voice of the spiritual hierarchs who had hitherto guided them, as a father guides his children, became faint and dim.

In the course of time the cloud which hovered above this valley had condensed sufficiently in the cooling atmosphere, so that it burst and sent down upon the earth a flood that drove these children of the mist up to the highlands, where, in the clear atmosphere, under the arch of the rainbow they saw one another face to face for the first time. Gradually the great illusion that "*we are bodies*," took possession of all, the soul was no longer seen, neither could they then hear the voice of the Great Father who had cared for them during their infancy in yon paradisiacal state. Humanity was orphaned, adrift in the wilderness of the world. Life became a struggle with Death.

Soon the majority of mankind seemed to forget that there had been such a blissful state, although the story lived in song and legend and although there dwelt, and dwells, in every human breast a deep inherent recognition of this truth, a memory of something that has been lost, something more precious than anything that the world can give. And there is therefore in every human breast a deep yearning after that spiritual companionship which we have lost through identification with our lower natures. We find an embodiment of this longing in the legend of Tannhauser who entered the Mount of Venus to gratify his lower desire. After awhile he longs for the world he left, and pleads with Venus to allow him to depart that he may *enjoy* again the suffering, the tortures of a love unrequited, for he has tired of that which she had freely given him. As he says:

"A God can love without cessation;  
But under laws of alternation,  
We mortals need in changing measure  
Our share of pain, as well as pleasure."

That was the purpose when Humanity was led out of Atlantis into the present rainbow age; the law of alternation was given that we may reap as we have sown, that sorrow and joy may change as the seasons follow each other in unbroken sequence, and thus it must continue until the suffering engendered by our trespasses has demolished the chrysalis which now holds the soul fettered while the lower nature is feeding upon the husks of materiality. At first mankind reveled in the power over the world and the pride of life was born; the lust of the eyes was great, but although "the mills of the Gods grind slowly, they grind exceedingly fine" and though we may attain to power, though health and prosperity may be our servants to-day, there comes a day when, like Faust, we feel that life is not worth while. And then begins the struggle spoken of by Faust to his friend Wagner in the following words:

"Thou by one sole impulse art possessed,  
Unconscious of the other still remain;  
Two souls, alas, are struggling in my breast,  
And battle there for undivided reign.  
One to the earth with passionate desire  
And closely clinging organs still adheres,  
Above the mist the other doth aspire  
With sacred ardor unto purer spheres."

Paul also finds that there is within him a lower nature, "the cravings of the flesh," that battles against the crav-

ings and desires of the spirit, but Goethe, with the wonderful penetration of the Mystic solves the great problem of what we must do in order that we may attain liberation. He says:

“From every pow’r that holds the  
soul in chains,  
Man liberates himself, when self-  
control he gains.”

We may, like Pilate, have authority, perhaps not so great authority. But even suppose it were possible for anyone present to become a “ruler of the world,” and exercise authority over life and death of the whole of humanity, what would it profit him if he were not able to conquer and control himself? By means of physical aggression, Caesar, the master of Pilate (whom he represents) had conquered the world, all paid tributes to him, and yet his kingdom was only for a few years. Then the grim spectre of death came to end his life and his rulership in the physical world. Look to the other one, the Christ, who stood there meek and lowly yet able to say, “I am the Way, the Truth and the Life, and whosoever believeth on Me shall not perish but have eternal life.”

The ruler of the world, despite all his seeming present power and pomp, is still subject to death, but the One who had learned to have power over himself, the One who had conquered his lower nature, the body of death, had thereby made Himself the Lord of Life, with a kingdom that is eternal in the heavens. And it is the duty of every one of us to follow in His footsteps for did He not say, “The things which I do shall ye also do, and greater”? Every one of us is a Christ in the making, a conqueror in the sign of the cross.

And when shall this be? When the feeling of Egoism imprisoned the spirit in the body, we lost sight of the soul, and death became our portion. As soon as we overcome this feeling of Egoism

by Altruism, so soon as we forsake and forget self and become illumined by the Universal Spirit, we shall have conquered the great enemy. Then we are ready to mount the cross to soar thence into the higher spheres with that glorious cry of triumph, *Consummatum est*. “It has been accomplished.”

*The Way* is by Service:

*The Truth* is that by service we serve ourselves for we are all one in Christ:

*The Life* is the Life of the Father, in Whom we live and move and have our being, and in Whom consequently *there can be no death*.

## Hymn

*Mounte Cassino John Addington Symonds*  
1880

These things shall be—a loftier race  
Than e’er the world hath known shall  
rise  
With flame of freedom in their souls  
And light of knowledge in their eyes.

☆

They shall be gentle, brave and strong  
To spill no drop of blood, but dare  
All that may plant man’s lordship firm  
On earth and fire and sea and air.

☆

They shall be simple in their homes  
And splendid in their public ways,  
Filling the mansions of the state  
With music and with hymns of praise.

☆

Nation with nation, land with land  
Unarmed, shall live as comrades free;  
In every heart and brain shall throb  
The pulse of one fraternity.

☆

New arts shall bloom of loftier mound  
And mightier music thrill the skies,  
And every life shall be a song  
When all the earth is paradise.

# The Twice-Carved Stone

By REV. GEORGE R. DOWNING



MY daily occupation for some time past had been the preparation of a certain stone. It was a block of naturally beautiful granite, upon which I had labored diligently; forming, finishing, and perfecting it; and praying that I would soon bring it to the required dimension and standard maintained by the Master, which all materials must pass before being used in the Temple Structure.

The plan from which I worked was very old, scarcely legible; it had been used and misused by thousands before me in the past. Much of the True instruction was difficult to understand, and many of the newer markings were misleading, so that I had to be ever watchful of misinformation, inconsistency, and falsity caused by these innovations.

One day, I was assigned to a fellow-craftsman for instruction, and upon noticing a finely carved stone lying discarded in a corner of the workshop, I expressed my surprise that such a fine effort should have been unused and neglected, to which he replied:

"One of our fellow-craftsmen, before our time, worked long and patiently in giving an artistic finish to this stone. He had hoped to receive great praise for his work, but when the Master applied square and compass to the Stone, it was rejected because its proportions were unsuited to the plan of the Temple."

Again I expressed surprise, and remarked: "He hewed the Living Rock with sweat and tears; surely the diligence, patience and good will of the workman should have received favorable consideration." Pointing to the workmen in the distant quarry below, the craftsman said:

"If each of these thousands of workmen should finish a stone for the Temple according to his own ideas and notions, do you not see that no one stone would fit upon the other? A Model (Christ) has been given that each workman may know the requirements. He who ignores the Model works from the promptings of his own personality, and not for the good of the Temple. It is the duty of fellow-craftsmen to find, learn, know and obey the laws. The fulfillment of the law will bring its own reward."

He led the way to a stone of excellent quality upon which he had long been working and upon which the simple carvings clearly indicated that it was but a very small part of the whole grand ornament. I expressed my doubt about its artistic finish, whereupon he replied: "The work is mine; the plan is the Master's."

By this time the overseer had joined us. He examined and tested the stone before us, and at last he said: "The stone is perfect in its proportions, carefully worked without breaks or unnecessary embellishments. Take the stone to the Master's abode. The Master Himself will engrave upon it a design which will give it a distinct individuality. With loyalty, love, and sacrifice, you have worked for the Temple as a whole, and now the Master will no doubt give you an independent sphere of work."

He left us alone. The fellow-craftsman was touched by the commendation of the overseer, and said: "The reward he promises is far greater than any labor of mine could merit. I only did the work assigned to me in accordance with my understanding of the law. But I trust that this experience of mine

will give you courage and strengthen you in your determination to conform to this principle."

Noticing my embarrassment at the thought of my own work, he continued, by way of encouragement: "Hope on! Despair not! He who sincerely strives will eventually attain. I should like to see your work; will you show it to me now?"

"Another time, perhaps," I said. He did not urge me further. I was deeply moved and unable to decide at once. I needed time to muster courage. At last, I took his arm and asked him to come with me.

As we approached, I pointed out my stone from a distance, and the fellow-craftsman said: "Why, you have not begun to work on it." "Come and look more closely," I said; "you may find some worth in the design."—I was learning 'how hard an idol dies.'

Standing before the stone, with sadness he looked at my work, and it seemed as though he were uncertain whether he should speak to me about it. In the bitterness of my disappointment I exclaimed: "You now see how much labor, care, and pains I have spent on this stone. Surely the art and craft which I have expressed here will be of some use to the Master."

"Yes, I do see," he remarked calmly. "All seek the way: at first *their* way. All within this field of workers desire to do right. In the beginning they err. But happy is he, only, who discerns the true path and thereby makes his work acceptable to those above."

"That but poorly consoles me for my blindness, my stubbornness, my pride, and the time lost," I said.

He replied: "He who has the courage to rise above failure after recognizing his defects, and to try again, has lost nothing."

He examined the stone more carefully and saw that I had carved upon it pyramidal projections, on each of which I had graven a separate design; de-

signs representing the historical importance of business; home and social life; music; poetry; warfare; politics; the various forms of worship; in fact all objects and ideals having any part in human life. I could not bring myself to destroy these representations of mine, knowing the physical and mental labor and anguish that I had expended in their make-up.

"You have devoted much time and painstaking labor to your stone," he remarked. "But, tell me, to what future purpose or benefit to human advancement is all your work?"

"I cherish the knowledge of having worked," I answered.

"Have you the courage to listen to advice?" he asked. I signified my willingness, and he continued: "I have never been within the Master's dwelling, and cannot therefore explain to you the whole plan of the building on which we work. But from what I have observed by contact with the wisdom of His ways and views, I am convinced that the plan by which we should work has been designed to Absolute Perfection.

"This I do know: No deviation from this ultimate plan will be permitted, nor even a single line changed, though it should take countless ages to finish the work. This Building is unlike ordinary structures, whose plans may be altered and modified during process.

"The plan of our Temple is unalterable; its original and final purpose must be grasped and accomplished. The plans of men are manifold; the plan of our Builder is Unity. The Temple completed will express one Grand Idea. You will understand now why the stone we first saw was rejected, and I believe at this moment the Master awaits your decision regarding what you are going to do with this stone of yours, which lies before us." He grasped my hand in sympathetic and brotherly love, and left.

The following day, I found myself



again beside my stone in deep contemplation. With a feeling of personal pride and satisfaction, I examined it. At last I exclaimed:

"Why should this labor of mine, commendable enough in itself, have been for nothing? Shall I have labored to develop my faculties to no accomplishment? For what purpose were we endowed with all these splendid capacities, if not for expression? Yet for whom have I labored? Not for myself; I have derived no benefit. Not for God; He will not even accept it. To what purpose, then, have I used my endowments?"

After a moment's silence, the answer came from within: that I had labored solely to cater to luxury, wealth, pride, ambition and vainglory. Though the work were unique, no praise from God would be forthcoming. I remained silent. Then: "That work which is not in accordance with the Design of the Master will be rejected."

In that instant, I saw that my previous work would not live—but that *I* would. Quickly, with vigorous blows of hammer on chisel, I removed the most prominent projection. As it lay in fragments before me, I felt that part of my life had been taken from me; strangely accompanied by a feeling of new lightness, uplift and freedom, which shortly mellowed into a new sense of calm. Peace in the separation from personal ambitions.

I wonder if such battles are ever won in a single day.

The next day, I underwent a similar inner conflict, but removed several more projections. This continued each day until all the points, the non-essentials, the embellishments, the imperfections were removed.

When this work of elimination was completed, I stood before the rough block once more and felt as if everybody and everything had forsaken me. I looked along the Mystic Path and saw

a reptile who had just 'cast' his old, familiar skin, and as yet was obtaining very little service or protection from his new one. He was extremely sensitive; so was I.

I could find no rest nor calm as long as that accumulation of symbols and images lay before me, shouting of past error. I took every splinter and fragment of stone and removed it to a distant place, but it still attracted me. Finally in desperation, I gathered up these fragments (some of them still bore beautiful designs) and ground them into powder and scattered them to the winds, to settle into the dust of earth. I fell to work again on my rough stone, now having nothing to draw me from my task. Again I took up the Master's Plan; it seemed to be much clearer.

As I was at work one day, polishing and perfecting a simple, flat surface on my stone, my friend came to me. After a friendly greeting, he asked me what had become of all the ornaments. I told him, and his face lighted with pleased interest. He said:

"You have conquered in taking the first step. Go fearlessly on, and the spirit of equanimity will descend upon you. Since last I saw you, I have been in the Master's workshop and have learned much. That which we spoke of the plan some time ago is true. The work you are now doing on this stone will surely be accepted. It may even be used for the Corner. For the present, be firm. Be at peace. Wisdom is near you."

Thus encouraged, I continued my work. Past memories dimmed, and I became convinced that the plans of men must change—and *be* changed; that it is only the Master's plan which cannot and must not be changed; and that only by working in harmony with His great plan will one find the freedom and contentment so often sought in personal

thought and power. That which I had wrought in my own power, I had had to destroy.

We all have a rough stone to perfect. May we always see clearly how the work is to be done. The design to be worked out is Oneness. I and the Father are One. Do you not see the similarity between the letter "I" and the figure "1"?

In our search for this Oneness—our points in common with the Eternal Being—we find along the Way, true knowledge, true action, true freedom, through which we grow in strength, purity, and wisdom.

After God, what remains unless error?

My stone was at last finished and accepted. I carried it to a fellow-craftsman who gave it the necessary finish, and after this was done, I was admitted to the presence of the Master. Whether He spoke or did not speak, I could not say. But I do know that He made me understand. And I came back from the Master's presence with the irrefutable conviction that only that work will be accepted which is in accord with the Universal Plan. And how else could it be? How else would you have it?

## The Double Self

By KATHARINE HILLWOOD POOR

(TWO PARTS—CONCLUSION)

*In Part One.* Philip Grasien, junior partner in an architectural firm, is working on plans for an advanced type of apartments to cost several million dollars. Other firms are also competing for this important contract. Grasien becomes aware that wherever he goes, a man who is an exact replica or "double" of himself is about 12 feet ahead of him; but no one else seems to notice this person and Grasien never calls any one's attention to him. Meanwhile he is working with great ease and assurance on his plans and feels sure that he is receiving inspiration from a source which he connects with this double. At last there comes a night when the stranger appears in Grasien's own locked apartment, and starts an explanation to which he listens with breath-taking interest. *Now finish the story:*



**B**YOND any possibility of doubt, his words brought a sense of *verity* and a surety of deep and satisfying truth hitherto unknown. I felt indeed as a man who had traveled a desert waste finding nothing to slake his thirst and hunger, at last approaches a well of cool and refreshing water and a supply of nourishment. My visitor spoke in voice tones like yet unlike my own; tones stepped up if I may

so express it to a higher sublimation yet recognizable as mine. Now he said:

"Be at ease my friend, and listen to a few more statements," whereupon we both seated ourselves again on either side of the fire. Here and now for the first time his face became visible and clear to me and while as may be imagined it was twin to my own in feature and coloring, yet in general texture and expression there was the difference of heaven and earth between.

"My brother Philip," he said, "I have watched over you through all your course of earthly lives awaiting the moment of your spiritual awakening when I could come to you more openly and bring to your outer consciousness that knowledge of eternal verities which you have stored up as your true life substance; which indeed you have demanded. You have had concrete proof of my existence, of my powers of influence, indeed of your inner oneness with my being, and it only remains for you to do a little reading, study and meditation, to educate your brain cells to admit a continuous flow of a higher vibra-

tory current without injury, and to learn a few technical facts as to man's real composite being.

"During this time while waiting for the acceptance of your new design which you already recognize as a product beyond the powers of your ordinary self, I wish you to read the following books"—here he named a number of writers and titles. "Study them well: ponder the statements therein and much will be clear to you in more satisfactory detail. You will know by this time that I embody in this presentment, your real self, the Higher Self sometimes spoken of in occult writings,—and that, unless you reject and deny me, I shall be your constant companion until such time as we become truly as one. Meantime I bid you rest and consider my words, and in the days to come, call upon me if you need me."

Right here I was overcome with sleep and when I awoke the seat at the opposite side of the fire was vacant, yet I was filled with a sense of *verification* and awareness as never before.

The next day I procured the books advised by my double and spent many ensuing weeks in a study which opened a new world to me; an understanding which seemed to bring back to me something a long time lost but always eagerly desired, a system of thought and outline of truth soul-satisfying. During these weeks I did not again *see* my mentor, but was many times conscious of his nearness; when any perplexing question arose, after a few moment's concentration the explanation came in full and brought me the sustaining comfort and assurance of his assistance.

At length came the long awaited decision, and the acceptance of my plans was given to my firm. Also a private letter came to me from Mr. Simon Menteros, inviting me to an interview at his residence and setting a date when he would send a car for me. Mr. Menteros was known to me as the financier who was behind the housing project and for

whose use my design had been submitted, but I had never happened to meet him in person and knew nothing about him save as a man of great wealth.

My partners were somewhat excited over this matter with many conjectures as to the reason for his quite pointed summons to me. I was really too deeply immersed in my new philosophical studies to be either much elated or depressed over any purely worldly matter. The design was to be used, and I knew very well it would bring my firm outstanding prominence in the architectural field, but somehow it was far removed from me, so what did it matter anyway? I did sense underneath, however, some mysterious relationship linking up the whole matter of my suddenly appearing double, the drawing of my plans, and the summons from the promoter of the great housing project.

Therefore on the appointed day I dressed carefully and waited for the car which arrived promptly at eleven in the morning, the hour designated by Mr. Menteros. I had but a vague idea where he lived save that it was near the sea somewhere. After a drive of about forty-five minutes we turned off the highway through large stone gates and drove over a winding road for some half a mile before reaching a rather large and "rangy" looking stone mansion, almost entirely surrounded by extensive and beautiful gardens of various kinds.

The chauffeur stopped at last at stone steps leading to a large veranda at the side of the house. A butler appeared and said to me that Mr. Menteros was engaged at the moment but that Miss Philis was in the rose garden and would receive me there and he would direct me. This name "Philis" so like my own, struck a responsive chord at once; I followed the butler some little distance to a large garden where grew a wealth of roses quite beyond any ideas I may have had about a rose garden. In the center was a large pool or rather, small lake, and at

one side a pavilion toward which we bent our steps.

As we reached the door a young woman dressed in a simple white gown came forward to meet me. Tall, slender, graceful, black wavy hair, creamy skin, does not express much in words; but then, Philis cannot be described nor expressed in words. Her eyes—suggesting richest velvet darkness, when turned full upon you, look you through and through. Luckily for me she kept them somewhat veiled at first. I was sufficiently bowled over as it was, for the effect upon me was twofold: first, of a perfect and altogether unusual beauty, and secondly, a sense of recognition and the fulfillment of a long awaited meeting with someone I had always known and loved. I must have appeared stunned for a moment but she seemed to understand and welcomed me as an old friend.

After the first words of greeting Philis told me her father had some unexpected business to arrange and had asked her to entertain me until he was free. We walked about the beautiful garden, the conversation gradually becoming more personal and intimate, and I found myself touching upon some of my strange experiences of the past months: this was the first time any word of them had passed my lips to anyone and now it came involuntarily and naturally. Philis showed no surprise whatever but accepted my statements as ordinary conversation and when I told her I had never before spoken of these matters being sure they would be misunderstood she only said: "I understand your experiences; they are the outer manifestation of the operation of Divine Law."

With this leading I soon found that Philis was a student of spiritual philosophy of far longer standing than myself and more than able to fully comprehend and explain my own experiences. I hope it may be understood the profound satisfaction and happiness this discovery and assurance

brought to me. At last I could *talk* to someone who fully grasped my meaning and my aspirations: *listen* to someone who really understood and had trod the way before me; someone whom I felt I had always known in some mysterious and dimly comprehended way, and that we were but taking up our friendship where it had been interrupted at some time in the past.

Philis told me that she was and had always been the pupil of her father and that I would learn far more from him. He had told her something of our association during past life periods on earth, and that these connective threads under the omniscient action of Universal Law had brought us together again in this present earth life for purposes of greater service.

Here we were called to lunch and as we approached the house we were met at the door by Mr. Menteros. Here again description is difficult except as to outer features: his effect upon me was indescribable and epochal. It speaks much for the preparation given me by my double that I was able to endure these "shocks" of recognition without serious upset of any kind. A tall man of middle age, well proportioned, dark hair and dark piercing eyes, who welcomed me quietly and sincerely.

"I see you and Philis have renewed your friendship. This is as it should be and I am pleased that you so soon found each other. Now you and I will renew *our* past acquaintance." With this, we entered the house, partook of a simple but generous lunch, thereafter going to the terrace where Mr. Menteros said a few more explanations were my due.

So began an afternoon that was pivotal in my life. Mr. Menteros said I had been led to study sufficiently to comprehend to some extent the truths he was about to touch upon, and that greater light would come as time passed and I experienced more and more the reality of the greater life I had entered

upon. He explained that our destinies were interlocked. Beginning far back in antiquity, we had come down the ages working out the effects ensuing from the causes we ourselves had set up in past epochs and in past lives of the present age. Through ages and lives of primitive peoples, ages of action, of violence, of a succession of world and racial experiences by means of which we had learned many important lessons in world progress.

He spoke of the age-long attraction existing between Philis and me—sourced far back in prehistoric civilizations, all past lives with their various connections and experiences leading up to the present. Of himself he said that far in the dim past in ancient Egypt, his real work in Arcane Science had begun: to be continued through life after life as it would continue through all lives to come upon this planet. He said that both Philis and I had been his pupils previously; that I had taken a "wrong turn" at one time which had delayed my progress, and that mistake had to be expiated before I could regain my previous status. He referred to his present work with and for humanity: planning and working for the betterment of the mass of unenlightened souls inhabiting our country: his present project of providing better economic conditions in many ways which I would learn more about later: at present focusing upon certain housing projects wherein he had been able to again draw me into his orbit with the hope that the past relationship would be renewed.

All this and much more I learned before leaving this wonderful residence and the companionship therein. That evening Mr. Menteros showed Philis and me upon our mental screen a portion of our united past explanatory of our present meeting and our connection with each other. I saw myself in an ancient Egyptian temple as a pupil of the High Priest Ionchis (Mr. Menteros him-

self) and he traced our life histories down to the present.

All of this is too long to recount and of little interest to the reader. Suffice it to say that I returned to my apartment late that night in a state of mind which absorbed a considerable time to assimilate and properly adjust.

The next day while sitting before my fire thinking of all these things, I once more beheld my double in his former place where he spoke to me somewhat as follows:

"My son, you have learned much of that Reality beneath the phenomena of the outer and external life. You yourself have carved your present and your future and as you were shown last evening by Mr. Menteros, you have earned, through suffering and travail as you traveled over the long and weary road leading to spiritual enlightenment, whatever status of knowledge and wisdom you have reached. You have learned that the object of existence in mortal form upon this planet is the spiritual growth and progress of the human race, and as each individual of life expression in form comes to a realization of his proper function in the Great Plan—that of working for true soul development and advancement of himself and others—so shall the spiritual advancement of the race become a realized fact and one more step be taken in the unfoldment of the universal concept of being.

"As for me, I am indeed your other self as you will increasingly understand. I have been able to come to you because you inwardly called for my help and thus enabled me to reach you and imprint myself upon your consciousness: our future connection remains in your hands. If you persist in your aspiration to 'go on and up' we shall become more and more closely united and you will become an ever greater force for good. I counsel you to ponder these matters for a time sufficient to

maintain true equilibrium. It has been a sudden and startling disclosure to you, and such disclosures are never made save the pupil has evolved sufficient poise and discretion to handle them properly. When you reach the place of 'necessity' for more, go to Simon Menteros who awaits you and is your teacher and mentor from old time."

In due time I found myself working with Mr. Menteros upon both outer and inner planes of life. I became his assistant in his plans of work for the uplifting and betterment of humanity in the way of social and economic conditions. At the same time I became his eager and absorbed pupil in spiritual science: in this work Philis was my constant companion and a source of great enlightenment and joy.

I have not said much about Philis: words are futile on this subject. She has been and is my constant inspiration, my star of light and hope and love in earthly form, and my sister student in the Great Science of Life which leads to Infinity. Within two years we were married according to outer laws, even as we have been truly united for many centuries according to inner and Divine laws. Our lives are given to the Great Plan in all ways that we may serve.

I have set down these matters herein in the hope that they may reach some aspiring souls and help along their belief in and incentive to pursue the higher life to the end that as the individual is ennobled and uplifted by spiritual stimulus and contacts, so shall the race as a whole more intelligently progress to that culmination mentioned in certain occult annals as the great "Day Be With Us." My "double self" has been my constant help and adviser: although I do not see him as of yore, we are in close and enduring companionship.

Much has of necessity to be left to the imagination of the reader. Imagination is however a true lever and indicator when under the guidance of the soul,

and only through the power of imagination and its great offices are the epochal tasks of mankind's evolution performed.

What man has done man can do, and under the outworking of the One Universal and Divine Law, and with the help of the Elder Brothers who lead the way, man en masse shall yet achieve his high destiny of freeing his race from material thralldom and attaining Conscious Oneness—the goal of all man's striving—with the Reality of the Living Christ. [End]

## Again We Meet

By W. EARLINGTON WHITNEY

*I knew, the moment that we met—  
your eyes*

*So deep and wonderful, showed no  
surprise;*

*Yet, in their depth, I saw you also  
knew—*

*The vision was so fleeting. Ah, but  
true!*

*Long years, yes, ages past, we met  
before,*

*Where continents have sunk to rise no  
more;*

*And in the instant that was given me,  
There passed a lifetime, by an azure  
sea—*

*A cottage small, of stone, beside the  
shore,*

*We had but little, yet, did not need  
more.*

*You met me, as I came from out the  
deep,*

*And on the flags, I saw a baby creep.*

*The love that shone within your eyes  
that day,*

*Was, for a lifetime spent in toil, full  
pay.*

*And when this day, your eyes looked  
into mine,*

*Each said, "Again!—We walk the  
Trail Divine."*

# Why Are We Here?

By ERNEST CRUTCHER, M.D.



THE Universe is so vast, so deep, unfathomable, mysterious, and controlled, it surely was designed by supreme Intelligence and Love. How can it be wrong to study it in such features as our limited understandings permit?

*Believe* is the dictum of ecclesiastics. *Know* is the wish of developed intelligence. Knowledge is the enemy of belief. Which is more desirable—blind belief in some creed, or knowledge and reason as guides?

"Knowledge and wisdom—far from being one, oftentimes have no connection.

"Knowledge is proud that it knows so much; wisdom is humble that it knows no more."

Without knowledge, wisdom lingers. "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." (Bible). If knowledge gives enlightenment, why not acquire it? It was once sin to think for oneself. Sir Oliver Lodge said: "It is not likely that Deity can feel wrath at the blind efforts of His creatures struggling upward through the mire of ignorance and superstitions freely disseminated by the priesthood."

Evil is not an intelligence. It is merely misdirected good, ignorantly or viciously brought about. Evil itself may be the product of unwise intention. Good is everywhere. Death is not a "curse" nor an undirected evil. It is birth onto a new plane. It *may* be promotion from the grade-school of earth, to a higher grade, or—sad to state, it may be a return to the same lower grade for review and re-education of neglected faculties. Since both birth and death are of a benevolent Creator, surely, neither is evil, nor is either to be

feared. Surely, the Mind that planned it all has not abdicated nor forgotten His works and creatures.

Bodies, like mechanical machines, wear out. Death gives new furniture and fresh agencies for continuing unfoldment of soul faculties. Individuation, differentiation, becoming: these are the purposes of continued life. Life never ceases, and will never end. Putting aside this defective, unreliable body is not the end; else why did we come?

Human consciousness has limits. If too great a load be placed on unfitted brain cells, they explode and perish. At present, we appear to be unprepared for great unfoldment; our intelligence can bear only so much. Revelation comes when the mind is able to sustain a larger burden. Until then we react much as the intelligence of a child or aborigine stupefied by higher mathematics, astronomy, or kindred science. Mind, like all other animation, is subject to unfoldment. The simple theology and superstitions of the age were all the primitives of a few hundred years ago could assimilate. Modern intelligence demands to know before believing. Reason among thinkers must find satisfaction to justify acceptance of any cult or creed.

What is life? Why are we here on this tiny planet, when above us rush many trillion huge worlds, some highly evolved? May not such be peopled by superior creatures to those dwelling on earth? What is the purpose and ultimate of ourselves? To "glorify God," say some. How can the finite glorify the immanent perfection of infinity?

Unbounded Intelligence planned everything; and nothing happens that is without an all-pervasive and active Con-

(Continued on page 525)

# A ROSICRUCIAN CATECHISM

By EMILY W. LORTCHER

## "The Great Silence"

Q. What occurs when any one has finally completed his stay in the first heaven?

A. Then the man, the Ego, the three-fold spirit, enters the second heaven. He is clad in the sheath of mind, which contains the three seed-atoms—the quintessence of the three discarded vehicles, the physical, vital, and desire bodies.

Q. Is this transition similar to the experience we call death, when man passes from the physical into the Desire World?

A. When the man dies and loses his dense and vital bodies there is the same condition as when one falls asleep. The desire body had no organs ready for use. We can easily understand that there must be an interval of unconsciousness resembling sleep and then the man awakes in the Desire World. It not infrequently happens however that such people are, for a long time, unaware of what has happened to them. They do not realize that they have died. They know that they are able to move and think. It is sometimes even a very hard matter to get them to believe that they are really "dead." They realize that something is different but they are not able to understand what it is.

Not so, however, when the change is made from the first heaven, which is in the Desire World, to the second heaven, which is in the Region of Concrete Thought. Then the man leaves his desire body. He is perfectly conscious. He passes into a great stillness. For the time being everything seems to fade away. He cannot think. No faculty is alive, yet he knows that he is.

Q. What is the effect of this strange

experience on the man himself?

A. He has a feeling of standing utterly alone, yet he is unafraid; and his soul is filled with a wonderful peace, "which passeth all understanding." In occult science this is called '*The Great Silence*.'

Q. What happens after this Silence?

A. Then comes the awakening. The spirit is now in its home-world—heaven. Here the first awakening brings to the spirit the sound of "the music of the spheres." In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the marching orbs, but the occult scientist hears it. He knows that were a single discord to mar the celestial harmony, the rhythmic vibration of that planetary Instrument, there would be "a wreck of matter and a crash of worlds."

Q. Is there any evidence on the physical plane of this power of rhythmic vibration?

A. There is. For instance, soldiers are commanded to break step when crossing a bridge, otherwise their rhythmic tramp would shatter the strongest structure. The Bible story of sounding the ram's horn while marching around the walls of Jericho is not nonsensical in the eyes of the occultist. A few years ago a band of musicians were practicing in a garden close to the very solid wall of an old castle. There occurred at a certain place in the music a prolonged and very piercing tone. When this note was sounded the wall of the castle suddenly fell, because the prolonged tone was the keynote of the wall.

(Reference: *Cosmo*, pages 121-123)



# WESTERN WISDOM BIBLE STUDY



## "Seek Ye First"



No man can serve two masters: . . . Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. (Matthew 6:24-33.)

Sometimes critics refer to the Sermon on the Mount as an evidence that Christianity is impracticable under our present economic conditions. They say these teachings are "counsels for the perfect" or ideals for a distant future, and utterly beyond attainment in this age. They imply that Christ is encouraging "willful waste," even prodigal living.

If this is the meaning, then of course the teaching is not only impractical but demoralizing. However, such an interpretation is out of keeping with the tenor of the entire Bible, and is, more-

over, not what it says. *Mammon* is the Syriac word for riches, desired by foolish people. The Greek word *merimnon* means being *overly* careful or anxious, and if we read the passage with this alteration we shall find that it teaches a different lesson which is entirely practical.

In *Gleanings of a Mystic*, Max Heinzel says that Christ was exhorting them not to become servants or slaves to riches which they must leave behind when the silver cord is broken and the spirit returns to God, but to seek rather to live lives of love and service and lay up treasures of good deeds, treasures which they can take with them into the Kingdom of Heaven. In the meantime as a practical counsel for every day living, Christ says, be not overly anxious regarding what you shall eat and drink and clothe yourself with. You cannot add a hairsbreadth to your height nor a hair to your head by worrying. Worry is the most wasteful and depleting of all our emotions, and it does no good whatever. Your heavenly Father knows you need material things, therefore seek first His kingdom and righteousness, and all else needed will be added.

Does it work out in these modern days? Surely there have been so many demonstrations of this that it is not at all necessary to recount any special one. When we work and pray, pray and work, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will keep coming in larger measure according to the degree to which they are used in the service of God.

# The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life, and in perfect accord with divine justice.

## Vocational Astrology

By EDNA L. SCOTT



HERE are three phases of Astrology that are most important to mankind, namely, character building, health, and vocation. If we as astrologers did little else with the science we would give humanity an uplift if we taught them the fundamentals of these three main issues.

In judging vocation we deal with the houses, the signs, and the planets. We should look particularly to three houses in the chart. (1) the second, as it indicates what we own, or possess; (2) the sixth, for this shows how hard we must serve for substance, or what services we give to others; and (3) the tenth house, denoting what public acclaim we receive for what we do. House position is important, and the planets in these houses give us our direction on how to proceed to fulfill our destiny.

Next we consider the Sun and Moon as well as the ruling planet, for, regardless of house position, these have a special importance. Most astrologers agree that the Sun represents the individual himself as spirit, the Moon his personality. In natal astrology they tell us our inner character-building qualities. Each planet has its influence in the choice of vocations, and each sign as well.

Let us now consider the signs.

*Aries* people always want to lead; their impatience and rush to accomplish things in a hurry make them difficult to work with or for. Hence they do best in business for themselves. They are born leaders. They make good soldiers, as they are fearless in difficult spots; they also are good doctors, dentists and mechanics. They understand working with fine mechanized equipment, therefore can work with radio, clocks and heavy machinery. They like to work with sharp instruments. In another bracket they are lawyers, for they love debate, and to argue is their chief amusement. They make good salesmen, especially of land tracts or subdivisions, for they are good conversationalists, and can sell anything, only they become a little too "high pressure" when they feel they may not be putting over the deal.

*Taurus* is ruled by an entirely different ray. Here we have Venus, its ruler, at her best. Taureans do not like to work hard; the more refined vocations suit them better, such as banking, lace manufacturing, and work with art galleries, gift shops, lovely draperies, expensive apparel, etc. Some like to work with foods or in restaurants, but they

like easy spots where business comes to them, as they dislike making too much effort to earn a living.

*Gemini* is quick, agile, mental, and is considered the sign of the "Jack of all trades." These people need occupations that keep both hands and mind occupied. They are found sometimes on the stage in acrobatics, juggling, using hands and feet and eye in co-ordination. They make good salesmen, writers, clerks, messengers, and should be in occupations that keep them interested, for they tire easily of routine. They have the habit of forgetting where they place things, are always losing belongings, mislaying books, etc.

*Cancer* produces an entirely different type; here we find the home-loving people. They like to work with furniture or equipment for homes; they are builders, cooks, food demonstrators, food salesmen, chefs for large cafes, sailors; they work as fishermen, also in canneries, bottling works, around liquids—anything that is connected with foods or homes. Some are farmers or small truck gardeners.

*Leo* natives as a rule do not like to work for others. They usually "sit in the seats of the mighty." They are the royal rulers of the world, and governing bodies are usually filled with Leos. In the more casual walks of life we find many Leos in the entertainment field—the motion picture and the legitimate stage are both their habitat. We find many Leo sons and daughters are teachers, especially of children. Some are musicians, more likely as teachers rather than public entertainers. They are even found in the circus, especially as clowns. They love approbation and applause, hence they follow lines where the public approves of their accomplishments. Many wealthy Leos play the markets and gamble for high stakes. Speculation is a pleasure to them.

*Virgo* people have a different outlook regarding money and vocation, for they love to serve, and will often be found

either at desks, in hospitals, or food stores. *Virgo* represents cereals and those under this sign are often employed in flour mills, bakeries (either as bakers or salesmen) but they are not too good at selling as they are slightly inhibited and often hesitate to approach strangers. They are fine at detail work and are human filing cabinets, knowing where things are to be found, and are usually very neat and tidy, even fussy about their desks, books, etc. They are office workers and nearly always in positions where they serve others, seldom having a business of their own.

*Libra* wants to be where everything is harmonious and artistic. They hate to get their hands dirty, hence they like work with soft silks, woolens, draperies, etc. They are usually attracted to department stores, interior decorating, designing and painting, either as artists or house painters. They are sometimes found in the amusement world; loving art, they are dramatic stars. Some are singers, but the Taurean makes the best vocalist as that sign rules the throat, and many of our greatest artists have been Taureans.

*Scorpio* is deep-seated in his emotions and ideas. He wants some keen interest in his work, hence he is found among the explorers and doing research work in laboratories. In other walks of life *Scorpios* are surgeons, excavators, and butchers. They can be found as cemetery attendants, insurance salesmen, and morticians. Sometimes women under this sign are found as hair dressers and cosmeticians in caring for the dead.

*Sagittarius* has double-bodied influences, therefore we find two different types under this sign—the highest form of philosopher or the gambler. Many gamblers and race track fans are found under this sign. They love the next turn of the card, and become fiends at the gaming tables. They also love horses and hunting. The higher types are thinkers, ministers, teachers of history

and philosophy, mathematicians, diplomats, etc.

*Capricorn* loves politics. Its natives are diplomats; they love to sit in seats of authority and order others. They are sometimes cold and stern, and are fine at secret service work, for if they do not wish to talk they can be very secretive. They are observers of human nature and some have a dry wit that makes good story tellers and writers, usually along statistical lines. They are pioneers and the New England States owed much to this type in the early days of United States History. They can stand the rigors of winter and the heat of summer for they are patient, enduring, and stoical in temperament. They can be lawyers but are more adapted to corporation work than to handling individual cases.

*Aquarius* as a sign is more professional than any other. Aquarians love to be politicians, lawyers, and congressmen, for they are ambitious in an altruistic sense. They are interested in humanitarian or social service work. They are fond of travel, and like to know how the other person lives, thinks, moves and "has his being." They are good doctors, chiropractors and osteopaths. Some are dramatists. They have an abundance of magnetism, hence they attract people to them. It is said they are fine nurses in insane asylums for the direct gaze from their steady eyes calms the insane mind and commands obedience. They seem to have eyes that look through and beyond—the "sees all, knows all" eyes.

*Pisces* people are always looking for sympathy, therefore they work around hospitals where they give a listening ear to others as well as tell about their own troubles. They make good nurses and prison aids. They are good workers if they find something they like to do, but not in too heavy physical work. They are cashiers, bookkeepers, accountants, artists, poets, clergymen, astrologers, and are nearly always religious in tem-

perament, unless they are brought up in the wrong environment.

We divide the signs again into elements. The Water signs incline to water occupations, the Air signs to mental pursuits, the Earth to husbandry, cattle, agriculture, gardening, small truck farming. The Fire signs to mechanical arts, executive offices, and travel or commercial merchandising, importing and exporting.

Always check planetary aspects with house and sign position. Next choose the best aspected planet in the best spot regarding house and sign. Then blend the preceding for ambition to succeed, and you have the occupation you are best fitted to follow.

Now let us consider the planets.

The *Sun* rules justices of the peace, sheriffs, doctors, lawyers, goldsmiths, and minting of money.

The *Moon* is usually found ruling watery occupations, sailors, midwives, milkmen, water carriers, boatmen, fluid mixers (as chemists), fishermen, attendants in public drinking places.

*Mercury* is the writer, the detail worker, the bookkeeper, teacher, lawyer, draughtsman, sculptor, public speaker and the printer.

*Venus* rules silk merchants, linen drapers, jewelers, glovers, tailors, musicians, artists, poets.

*Mars* rules iron, hence all workers with metals and instruments—mechanics, linemen working with electricity, doctors with their scalpels, dentists, tailors, watchmakers, barbers, chemists, also thieves, hangmen.

*Jupiter* rules senators, lawyers, magistrates, policemen, woolen merchants, doctors, ministers, and merchantmen.

*Saturn*-ruled natives are usually found as politicians, bricklayers, excavators, plumbers, grave diggers, sextons, clowns, husbandmen, sheepmen, gardeners, dyers, shoe manufacturers; also leather workers making harness, belts for machinery, etc.

*Uranus* as a planet finds or ferrets

out the unknowable. Those in unusual occupations—phrenologists, mesmerists, occultists, astrologers, electricians, line-men—belong to him. Railroad engineers usually have a strongly placed Uranus. Metaphysicians, humanitarians, those dealing in antiques also belong to this out-of-the-ordinary planet.

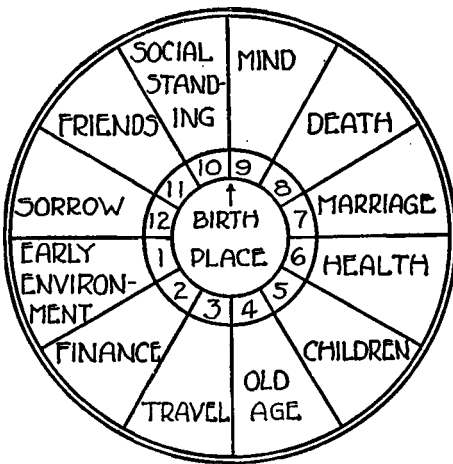
*Neptune* governs the hypnotist, the healer, the mystic, the priest or the nun, the "hidden behind the scenes" sort of work. He is the schemer also, and sometimes the brains behind gangsterism. Uranus or Neptune in angles and well aspected to the Sun or Moon will blend toward one of the above occupations. The angles are the strongest testimony for public office or promotion.

The strongest angle is the first, the tenth is next. The houses govern our ability to put ourselves into places of public honor.

If we blend the influence of the planets we find people having Mars with Sun are workers in gold ornaments; Mars with Saturn often as menial workers; with Jupiter, cabinet workers; Venus with Mars are often doctors or butchers; Mars and Mercury, writers, interpreters, linguists; Mars with the Moon, mariners, hydraulic engineers.

Mercury with Jupiter denotes success in oratory, with Saturn servitude; with Sun diplomats, with Venus ornate workers. Mercury with the Moon—inventors, ingenious arts, etc. [End]

## You--and the Houses



1. You—your physical body, mental attitudes, appearance, personal characteristics and interests, vitality. Childhood and early environment.

2. Your money—personal possessions acquired by your own efforts. Finance.

3. Your mind—speech, literature,

teachings, brothers and sisters, short journeys.

4. Your home—lands, mines, orchards, buildings; one parent. Old age.

5. Your children—your education, social life, romance and love. Schools, theatres, speculation or gambling.

6. Your work—service rendered to others and received from them. Health, sickness, foods.

7. Your partners—marriage or business, contracts, public enemies.

8. Your inheritance—also the cause of death, taxes, other-world experience.

9. Your aspirations—long journeys, universities, churches, invention, foreign interests. Higher mind.

10. Your prestige—(or the opposite), chosen profession, ambition. Parent having most influence in your life.

11. Your friends—fraternities, hopes, wishes, companions. Altruism.

12. Your limitations—debts of destiny, secret sorrows and enemies; institutions. Occultism.

## The Children of Scorpio

**Birthdays:** October 24 to November 23.



**SCORPIO** is called in a sense a dual sign as it is symbolized by both an eagle and a scorpion. There is a small class of people born under this sign who resemble the eagle. Of these Scorpio natives, Max Heindel says: "Soaring aloft on the powerful pinions of a noble aspiration, gifted with the penetrating vision of seers, they live very near to God, though their feet may walk in the mire of misery that they may serve their brethren; . . . they are a class apart, a peculiar people, not to be judged by ordinary standards. But God knows them."

Scorpio is ruled by Mars, the planet of dynamic energy, and the majority of persons born under it are well described by the scorpion symbol, martial and militant, ever ready to sting, especially by sarcastic speech. Always anxious for an argument or a fight either in their own behalf, or to help someone else, they show the influence of Mars, god of blood, war, iron and fire. It manifests for good or ill, according to the way the Sun is placed and aspected, and they are never content with half measures.

Those natives who show the good side of Scorpio have splendid constructive and executive abilities; brusque but honest and just, they are tireless workers, ready to work for the good of others by rebelling against oppression. Those who show the adverse side not only will not work themselves but they incite others to anarchy and destruction, veritable demagogues; nevertheless, they have one redeeming feature—they are aboveboard in their dealings, not underhanded or treacherous. They make staunch friends and honest enemies who will not hit a man that's down.

There is a depth to this sign which makes the right training in youth of special importance. Scorpio rules the generative and eliminative organs, therefore particular care should be taken to teach these children the need of being clean morally and physically, also to realize that we cannot hurt another without harming ourselves.

These natives seem to be most contented in military life where there is strict discipline. Under this sign we find many surgeons, dentists, detectives, chemists, sea-faring men (Scorpio is a watery sign), officers, executives.

With respect to health, the cold and obstructive Saturn is conjoined the hot and inflammatory Mars in Gemini, the sign ruling the lungs. Therefore the lungs are the weak spot, physically, of this year's Scorpio-born; those of other years will also be warned to be careful of colds during this transit.

Until September 30th, the versatile, literary Mercury softens the brusqueness of the Scorpio and gives a love of art and music, with ability as a public speaker, and sometimes as a singer. Mercury in Scorpio in orb of conjunction with the Sun the balance of the month will give those children a keen mind and a good memory, but inclines them to be headstrong and stubborn.

Venus in Virgo until November 10th gives deep sympathy for the sick and makes good nurses, also chemists and dietitians. The balance of the month finds Mercury in Libra, which is an indication of a congenial marriage, also of musical and artistic ability.

Jupiter in Leo this entire solar month adds his beneficent influence, blending kindness and courage, self-restraint, and compassion; giving vitality and a strong constitution; natural leadership capacity of a high order.

## Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are*

NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.

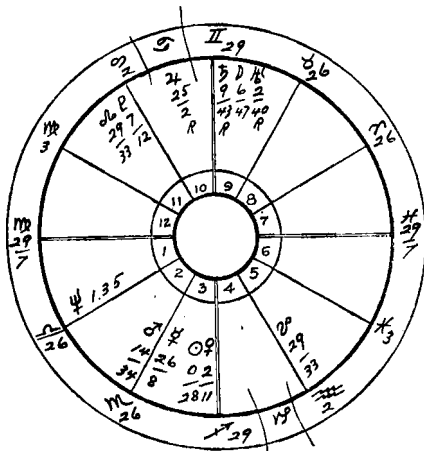
In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

BETTY LOU N.

Born November 23, 1942, 2:57 A.M.

Latitude 38 N. Longitude 122 W.



Virgo on the Ascendant gives facility to learn without working hard for knowledge. People with this sign rising are quick and active in youth but apt to put on weight later in life; they are very particular regarding food and inclined to the study of chemistry, hygiene, and diet. Mercury, the ruler of Virgo is in Scorpio where it gives a shrewd mind, keen aspiration; also scorpion-sharp sarcasm at times. Neptune in Libra and close to the Ascendant gives a very sensitive body, a keen feeling for the finer vibrations in nature, inclination to the occult, musical, poetic, and artistic. Its sextile to Venus often makes an inspirational musician.

With common signs on all angles and

five planets in common signs, we would have a person who is easily swayed if it were not for Mars, Mercury, Pluto, and the Dragon being in fixed signs, which will give enough stability to help this young lady learn the lesson of finishing what she has undertaken instead of dreaming away her life. This is the one thing the parents should realize as their responsibility—to teach her early in life to finish one thing before she starts another. Procrastination is another besetting fault of those under the sway of the common signs; therefore, she must be taught to do at once the thing to be done.

The Sun in the third house insures a bright, observing mind, eager to investigate conditions and things, and imparts a scientific turn to the mind. Being in Sagittarius the ideals are lofty and noble, the disposition aspiring, benevolent, and philosophic. This position of the Sun denotes success in law, religion, and statesmanship as it makes the mind expansive and able to grapple with the greater problems of life. This is also borne out by the Moon in the ninth house, and the Moon trine Neptune would tend to turn the mind more toward spiritual qualities and philosophy than the law.

The three planets in the ninth house, Saturn, Moon, and Uranus opposing Sun and Venus in the third house, show that this little lady will have to learn co-operation and tolerance; also (Ura-

nus opposition Mercury) to avoid being changeable and unsettled. Saturn's opposition to Sun and Venus will bring her many experiences involving delays and disappointments which she must be taught to face with good grace, not allowing herself to become embittered or pessimistic. However, the good aspects of Saturn, Moon, and Uranus to Pluto and to Neptune will definitely soften the needed discipline of the adverse aspects. The trine of Saturn to Neptune is good for worldly success for it brings into play the Saturn virtues of honor, self-reliance, and determination. The trine of Uranus to Neptune indicates a strong will with excellent executive and organizing powers. But to the native who can respond to them, the spiritual vibrations of these configurations are of greater value, for they bestow direct touch with the spiritual world, intuition, and healing power.

Regarding health, the opposition of the Moon and Venus indicates disturbance in the female functions, a tendency to digestive troubles and poor circulation. Saturn in Gemini shows extreme care must be taken to avoid colds and wet feet. Her diet should be supervised carefully and every effort put forth to keep her blood and circulation in good condition.

As to the line of work she should follow or prepare for: The position and aspects of the planets in the airy signs Gemini and Libra, and of those in the third house point to a literary career, such as: journalism, writer of stories, correspondent, press agent, copywriter, public stenographer, and many more. Also she could become a teacher of chemistry, hygiene, and diet, or the head of some health institution; she could also take up the study of law or religion. Further, the trine of Jupiter in the tenth house to Mercury is one of the best indications of a person who can rise to a high position, in church, state, law or literature and gain wealth and honor in the service of humanity.

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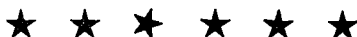
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# VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



## Supervisor. Manager

**CATHLEEN C.**—Born July 7, 1925, 11:45 P.M. (D.S.T.), Lat. 41 N. Long. 74 W. Four planets in the educational sign of Leo, and Dragon's Head, and all but Mercury in the 6th house, the house of service, would indicate success in teaching or in a public educational or amusement place. Venus in Leo shows entertaining ability and Mercury in Leo is a capable leader and organizer. A supervisor in recreational grounds where supervised play is stressed is suggested. As a second choice in occupations we suggest Tea Room Manager. Uranus, Sun, Saturn, and Pluto in watery signs would show profit where liquid refreshments are sold.

## Naturopath. Machinist

**RICHARD L. S.**—Born December 18, 1928, 11 P.M. Lat. 42 N. Long. 72 W. Neptune in Virgo on the Ascendant, trine Saturn, Sun, and Mercury; and Moon in the 6th house trine Pluto, indicate an excellent Naturopathic doctor. Uranus, Saturn, Sun, and Mercury in fiery signs show mechanical ability. Common signs on all angles and five planets in common signs, this young man is versatile but unstable and must learn to concentrate on one occupation and make good in it.

## Designer. Dressmaker

**LILLIAN E. A. A.**—Born November 26, 1898, 2 A.M. Lat. 40 N. Long. 85 W. Five planets in Sagittarius and three of them in the third house, with Saturn, Venus, Sun, and Uranus trine Mars in Leo, point to a career as a designer of sports clothes, along new, original lines; also the making of them, as Sagittarius

is a fire sign where sharp instruments such as scissors are used. There is also executive ability shown by Jupiter in the 1st house and by Mars in the 10th house trine Saturn. Success as head of a school for designing and making such clothes is indicated.

## Executive. Writer

**ANNE M. C.**—Born August 4, 1904, 10:27 P.M. Lat. 41 N. Long. 82 W. Jupiter in the 12th house in Aries and trine Uranus shows ability as an executive, possibly in the employ of the Government. Mercury and the Dragon's Head in the 5th house, Mercury trine Jupiter and Uranus; also sextile Neptune in the 3rd house, indicate marked ability in literature. Leo is on the fifth house ruling education and children, and with Venus and Sun in Leo, but in the 4th house, an executive position in a Children's Center and writing entertaining stories for them would be work in which she should be successful.

## Caterer. Hotel Manager

**FRANCIS X. Y.**—Born August 2, 1902, hour unknown. With six planets, Neptune, Mars, Venus, Moon, Mercury, Saturn and Dragon's Head and Tail in Cardinal signs, which indicate executive ability, and all but Saturn and Dragon's Head in Cancer, which rules the fourth house, we would suggest a career as caterer or hotel or restaurant manager. Another line of work is suggested by so many planets in the watery sign Cancer, that of ship building. Saturn in Capricorn, ruler of the 10th house and in his own sign, favors structural work and also gives a faculty for organization.

**Aviator. Government Official**

**CHARLES M. DeL.**—Born January 28, 1925, hour unknown. Neptune trine Mars, Uranus trine Saturn and sextile Venus and Mercury indicate success as an aviator. Saturn in Scorpio trine Uranus also shows considerable mechanical ability which can be used in aircraft building. Jupiter, Mercury, and Venus in Capricorn sextile Saturn in Scorpio show ability to work for the Government in an official capacity.

**Executive. Law. Operator**

**GERDA H.**—Born November 7, 1906, 3 A.M. Lat. 53 N. Long. 18 E. Ability in scientific research, the law, also music, is shown by the grand trine of Moon, Neptune, and Jupiter in Cancer (10th house), the Sun in Scorpio (2nd house), and Saturn in Pisces (5th house.) Mars rising in Libra is another indication of success in some branch of law or art: it also adds to the testimony of successful leadership of the 10th house planets with their aspects. Manual and mental quickness are shown by the sextiles of Mars-Mercury, Sun-Uranus, and Saturn-Uranus—she could be a good typist, telephone switchboard operator, telegraph operator, etc.

**Mechanics. Sciences**

**PEARL M. M.**—Born December 25, 1923, 4 P.M. Lat. 34 N. Long. 118 W. Three planets, Moon, Neptune, and Jupiter in fire signs; Mercury sextile Mars; Saturn and Mars in Scorpio and trine Uranus, show decided mechanical ability. Mercury in Capricorn in the 8th house sextile Uranus indicates an inclination for the study of sciences, particularly chemistry. Venus conjunct Mercury and sextile Jupiter shows talent for music and Mercury sextile Mars the dexterity to play an instrument. Teaching and leadership ability is also shown by Mars and Saturn in the 5th house, with Saturn sextile the Sun, and by Neptune and Moon in Leo, natural ruler of the 5th house.

**Engineer. Cashier**

**W. F. J.**—Born January 21, 1912, 4 A.M. Lat. 32 N. Long. 85 W. Jupiter and Venus in the 12th house, Mercury in Capricorn, Pluto trine Moon, semi-sextile Mars and Neptune, indicate a chemical engineer; Uranus semi-sextile Moon, Uranus in Capricorn trine Mars, an electrical engineer and Saturn sextile Neptune trine Mercury a mining engineer. The Moon, Sun, and Uranus in the 2nd house, well aspected show ability as cashier or floor man for a financial or mining corporation; Saturn and Mars in Taurus also bear this out.

**Teacher. Science. Hygiene**

**GEO. R. B.**—Born August 19, 1925, 11:30 P.M. Lat. 34 N. Long. 118 W. Four planets in Virgo, Venus in the 5th house and Neptune in Leo, indicate general ability to teach. Mercury, Moon and Mars in Virgo and all well aspected, show aptitude for the sciences. Five planets in the 4th house and Venus and Moon in Virgo denote success in any vocation relating to hygiene and diet. Ability to teach mechanics also is shown by Mercury conjunct Mars in Virgo, Saturn in Scorpio and Jupiter in Capricorn. This young man should decide on the line that attracts him most, and specialize in it.

**Farmer. Chemist. Druggist**

**EDRO L. C.**—Born June 29, 1916, 7:30 A.M. Lat. 44 N. Long. 73 W. Four planets, Sun, Venus, Pluto, and Saturn are in Cancer, all except Saturn being in the eleventh house, where Moon and Mercury in Gemini are also placed. This indicates success in co-operative farming on a large scale, and in a scientific manner. Neptune in Leo (Ascendant) in the 12th house, Mercury in Gemini, Uranus in Aquarius, incline to scientific study and research. Neptune, Saturn, Dragon's Tail in the 12th house, Mars in Virgo, and a well-aspected Pluto show a marked leaning to the study of chemistry which can be used in agriculture, mining, or as a druggist.

# Worth-While News



## The Brain of Man and of Animals

One of the reasons for the lack of knowledge of the mental functions of the brain is that for 50 years (1821—71) medical opinion and the opinion of philosophers and psychologists was dominated by the results of Flourens's experience which seemed to prove that the brain is a uniform organ as regards its functions. Flourens's opinion dominated the medical world for 50 years, to the exclusion of all progress in our knowledge of brain functions.

There were experts in those days who brought forward evidence supporting the theory of localization of mental functions in the brain; but they only met with boycott or abuse in face of such 'scientific' proof to the contrary; and that by men who perhaps had never seen a brain dissected, for the real experts are few in number. . . .

In my opinion too much has been made of the results of experimental physiology. Without a knowledge of the elements of the mind and of the reciprocal influence of the various anatomically differentiated parts of the brain, all experiments on the cerebrum of animals for the discovery of its functions may be compared to the groping of a blind man. The misleading nature of experiments on animals is proved by the fact that a slight blow to the human head may render a person insane; whereas, if we are to believe the experimenters large portions of the animal's brain may be extirpated without affecting its mental condition.

Now that experimental physiology has evidently done all it ever will do towards elucidating the functions of the brain any further advances must be made by observing the effect of injury and disease on man since man is the only animal that can communicate his feelings, sensations, and thoughts by means of speech.—Dr. Bernard Hollander, in *Human Culture Digest*, June, 1943.

The occult scientist knows that the brain itself has absolutely no power whatsoever to think. It is the spirit, the real self, that possesses this great power as well as the ability to direct all mental processes. The brain is simply the physical instrument used by the spirit in

contacting the material world. And it is quite true that different portions of this complex mechanism have different functions.

Different areas of the brain respond to specific vibrations correlated to higher octaves of the same tones playing through the substance composing the mind. The spirit contacts these various areas by means of the blood in which it functions, and the mind which it should, but cannot always, control. The reason why the spirit cannot always control the mind is that certain sensations belonging to lower planes of vibrations sometimes overrule the power of the spirit, and these lower vibrations at such times have built specific areas in the brain during the process of evolution which they are still able to control; and these low vibrations express themselves on the physical plane as evil. It is not the brain that is evil, it is the vibration expressed by it that manifests as such.

Although the spirit functions in the blood, at the present time it is not able to control its circulation. However, it will be able to do so at a later date, and then it will have the power to withhold the blood from those areas of the brain devoted to selfish purposes. As a result, these particular brain centers will gradually atrophy and cease to function.

In the human being the spirit through the medium of the mind and brain controls its lower vehicles, the desire body, vital body, and physical vehicle. Therefore there is a very close connection between man and the vehicles in which he functions. But in the animal kingdom there is a great difference. The animal's spirit is not wholly indwelling and it has no mind. Therefore it has very little to do with the government of its va-

rious vehicles, which are controlled almost entirely by a group spirit which is an archangel to which it is attached by an invisible thread of a spiritual substance. Accordingly the animal's brain has very little to do with the government of its body, for it is ruled by instinct which comes to it directly from its group spirit. Therefore a study of the animal brain so far as certain functional areas are concerned, is of practically no value to man and the practice of dissecting and comparing such a brain with that of man has no real worth and should be abandoned.

Man has within himself a power which, when developed, will be of greatest assistance in studying the action of the human brain; and that power is etheric sight. This vision passes through solid substances and by means of it man is able to penetrate the skull and watch the processes of a particular part of the brain during any and all circumstances. When physicians have developed this extended power of vision, they will cease to experiment with helpless animals, but will work directly with conditions as they are able to discover them in the human brain.

## A Prophecy and Vegetarianism

"He will be regarded as a benefactor to his race who shall teach man to confine himself to a more innocent and wholesome diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized."—Thoreau, in *Nature's Path*, August, 1943.

Occult scientists realize that everyone should not become a vegetarian at once. In fact they teach that the vegetarian diet generates an abundance of energy, much more than flesh food. This energy is not only physical but *spiritual*, so that if a man leads a sedentary life and is of a material disposition, engaged, perhaps, in some sordid business trans-

actions or other line of strictly material endeavor, this spiritual energy can find no vent and is therefore apt to cause systemic disturbances. Only those who live an active, outdoor life where the abundance of energy generated by the vegetarian food can be thrown off, or who transmute that energy into spiritual endeavor, can thrive on a vegetarian diet.

It is natural that we should desire the very best of food; but every animal has in it today the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys and pores of the skin to be expelled as urine and perspiration. These loathsome substances are in every part of the animal's flesh and when we eat such food we fill our own bodies with toxic poisons. Hence much of our illness is due to the use of flesh food.

The earth has reached the nadir of physical density and its future evolution now depends on its etherealization. Man has also reached the nadir of physical density and much of his future development depends on raising the vibration of his physical body in order that he may separate the light and reflecting ethers from it and build them into a new vehicle, the soul body, in which he will function when the earth becomes etherealized and the physical body is discarded. Meat-eating directly hinders this process, for it generates low cunning, self-assertion, ferocity, and depravity, and lowers the vibration, and the energy obtained from it is largely expended in digestion. In other words, meat-eating is no longer in line with the evolution of the pioneers who are forging ahead in their development; but for those who are not yet ready to take this forward step, it is still permissible. The time is coming, however, when all must either give up this practice or else fall behind in their evolution, which certainly is a most serious matter.

# Question Department



## Leaving the Physical Body at Will

### *Question:*

Just what is the real purpose to be accomplished by an individual being able to go out of his physical body at will? Is there any real benefit to be accomplished by it?

### *Answer:*

We know that the greater part of humanity are tied to their physical body during earth life, in consequence of which they are placed in a very limited environment. This for the reason that certain lessons can be learned there which can best be mastered by practically excluding every other place and condition from intruding. However, there comes a time in the development of the individual when he has acquired enough ability to make it desirable that he should have greater scope for his activities. Then it is that his physical body becomes a real hindrance; and accordingly, he is taught by those far in advance of himself in evolution how to leave his dense vehicle at will; the purpose being that thus unhampered he is able to gain far more knowledge on account of not being confined to any particular location. But the extra knowledge thus gained is in itself only a means to an end, namely, to help others less advanced to progress.

### NO TRANSFORMING POWER IN DEATH

#### *Question:*

Having recently had a close friend pass out in death, I wish to ask you what your opinion is relative to meeting this friend in the heaven world later on. What I desire to know is, whether we shall be able to recognize our friends

after they pass through the gates of death?

### *Answer:*

Yes, we certainly meet and recognize our friends after they pass out of the physical body and enter the Desire World, for the reason that when we pass out of the physical body we are exactly the same as we were before, except that we no longer have a dense vehicle in which to function.

When an individual enters the Desire World after death he retains in his consciousness a picture of himself as he looked while he was in the physical world, and so his desire body at once takes the shape formerly possessed by his physical body. Accordingly, anyone who knew him in earth life will also know him after he has passed over into the beyond. Furthermore, it is well to understand that there is no transforming power in death—that each individual is morally and mentally the same person; that is to say, that one who has led an evil life here is not transformed into an angel of light simply because he has cast off his physical body. If such a one was evil here he is still evil after death until he has passed through his purgatory period and been cleansed of all his undesirable propensities.

### WHAT CONSTITUTES PURGATORY?

#### *Question:*

I understand that each time the spirit returns to birth it must pass through the Desire World. As Purgatory is located in the three lower regions of the Desire World is not the reincarnating spirit in purgatory again? Does not this seem a bit unjust?

### *Answer:*

Your difficulty in understanding this

matter is that you do not fully comprehend what constitutes purgatory. True enough, purgatory is located in the three lower regions of the Desire World, but these regions are not purgatory to those who have nothing from which to be purged.

In the purgatorial region the force of repulsion is supreme; and when the spirit is passing outward to the heaven world it has in its desire body the pictures of all the evil acts it has committed. These pictures are formed of coarse desire stuff, because they were generated by the evil propensities of the individual at the time he committed the evil acts which they depict. Therefore his painful purgatorial experiences are caused by the centrifugal force of repulsion which expels them from his desire body. But when the spirit passes through this same region on its way to rebirth, the centripetal force of attraction brings new desire matter into its make-up, and accordingly, to it the region is not purgatory at all. Note carefully this fact: It is only when evil has to be expurgated from the desire body of the individual that he feels this region as being purgative.

#### CLAIRVOYANCE AN AID IN OVERCOMING FEAR AFTER DEATH

##### *Question:*

I am not able to understand how the cultivation of clairvoyance in our present life will help one in the life after death as you have stated in some of your literature. Will you please explain this to me?

##### *Answer:*

In the first place very, very many people have a great fear of death, so great in fact that even the mention of the word sends them into a cold shiver. Now this fear of death generates thought forms of a most repellent nature and when a person leaves the body after death to enter the invisible world, he sees these dreadful forms drawn to him by the power of attraction inherent in

like vibrations, and their repellent nature often drives him into a perfect frenzy. They are his progeny, however, and he cannot rid himself of them until he learns that they have no power over him other than to create fear and courageously bids them to be gone. Now if he becomes positively clairvoyant during his earth life, he is able to consciously contact these creatures here and now and learn how to rid himself of their presence. Consequently, when later he leaves his body at death and enters the invisible world he is already quite familiar with the sights and scenes there, and above all he has overcome fear of the invisible and is no longer hampered by it when he enters the various activities which are carried on in the higher regions.

#### WHY MANKIND WAS EXPELLED FROM THE SUN

##### *Question:*

I understand from your teaching that there was a time when mankind lived on the sun, and there was no earth as we now know it. Why did man leave the sun and how did the earth come into existence according to your teaching?

##### *Answer:*

You are quite right in regard to our teaching relative to man and his relation to the sun and the earth. During humanity's stay on the sun we as individuals gradually crystallized our vehicles until we no longer could endure the high vibrations to which other solar beings responded, namely, the Archangels. During this process of crystallization we also crystallized the fire-mist in which we lived in order to shield ourselves from the intense heat. So after a time that portion of fire-mist which included ourselves had to be thrown off the sun into space. And gradually the fire-mist solidified until it became what is known as our earth, and we, being with it, became its inhabitants.

# Nutrition and Health

## Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

*Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY*

## The Challenge of Perfect Nutrition

By JAMES FRANK, A.B., N.D.  
Natural Hygienist

### Food in Nutrition

(THREE PARTS—PART TWO)



IN Part I of this article on nutrition, the writer cautions against overestimating the role of food in the problem of perfect nutrition. He now wishes to emphasize that neither is the role of food in perfect nutrition to be *underestimated*.

The subject of food and its relation to the human body will occupy the attention of mankind for ages yet to come. During the past one hundred or so years we have barely made a start in the study of food and its relationship to the life of men and nations. The attention being given to this subject in all parts of the world at this time is really amazing. The war itself has brought about more interest in the subject of food in the past three years than existed in the preceding twenty. Investigation into the place of food in nutrition by laboratory workers has resulted in myriads of reports upon this subject. No doubt all these reports contain much of truth and value in them. The laws of nutrition must reveal themselves to the searching mind of man.

We already know a good deal about this division of our subject. With this "good deal" we can and already *have done* much for those who are genuinely interested in health. Today there is no valid excuse for anyone to be ill because of ignorance about the role of food in nutrition. A little knowledge is sufficient to start one well on the way to good health, especially if the taking of food is preceded by a sufficiently long period of physiological rest [fast], and recuperation, as recommended in Part I. Food taken in the proper amount and in the proper combinations always produces remarkable results in a body capable of handling it. It goes without saying that for best results in maintaining or restoring the body to good nutrition, our food must be as close as possible, in chemical composition, to the yet unharvested (but ripe) crop provided for us by Nature. When these simple requirements of the laws of nutrition are complied with, results in strength and health are never disappointing. Sooner will the heavens fall than that poor nutrition will result from the eating of wholesome natural

food in proper quantity, quality, and combination. We already know sufficient about the chemistry of food and nutrition to realize that there is nothing blind or haphazard about these laws. Comply with the laws of good nutrition and the reward is certain.

The searching mind of man has discovered within very recent years, that in order to have perfect assimilation and disassimilation of food, water and oxygen in the human body, upon which normal nutrition depends, the body's fluids and tissues must be slightly alkaline. The merest reduction in the alkalinity of the blood will produce great disturbance within the body. The fluids in the body of the ailing are usually low in alkalinity—that is, they are hypo-alkaline or less than the norm. Their bodies are usually so charged with dangerous acids, resulting from their unwholesome eating and living habits, that they have a tendency to acidosis. Cellular function cannot carry on normally in this acid environment.

There are two sources from which the body becomes acid or toxic (hypo-alkaline). Every second, through mental and physical activity, the average man breaks down seven million of the estimated twenty-five trillion or more of his red blood cells alone. Broken down cells are highly toxic and their toxicity must be speedily neutralized by the alkaline salts within the blood, liver, and other organs of the body. If this is not done, death is a matter only of a short time. Our food, too, can be highly acid-forming. This is the second source from which we may poison ourselves.

A dietary lacking daily in the essential alkaline mineral salts in their natural colloidal form is sure to lead to nutritional catastrophe. The race experience with such diseases as scurvy and pellagra is ample evidence of this. The role of the alkaline mineral salts in our diet is to bind the many acids resulting from digestive or metabolic activity within the human body. The best source

of these essential alkaline salts is our fruits and leafy vegetables. These are the protectors of body alkalinity. These keep the chemical balance within the body which makes it possible for life to exist. An acid, or hypo-alkaline, body is a house on fire, and the Spirit is much disturbed by it.

Food can make or unmake a man. Upon the selection of food depends to a great extent whether our bodies are to be calm or disturbed. The deficiency of one element in our dietary reduces the efficiency of the whole scheme of nutrition within our bodies, as planned by our Creator. The human body is made up of many chemical elements. These must be replenished right along. If this is not done, we will soon realize the role of each food element in normal nutrition. It has been proved many times that the lack of certain vitamins, *in their natural form*, will produce great disturbance within the body. Also, in the mind! Laboratory experiments with rats have shown us that we can produce great irritability in these animals by simply withholding one or more food elements from their dietary.

"The German raider, the Crown Prince Wilhelm, after having been upon the high-seas for 255 days and sinking 14 French and British merchantmen, was forced to put into port, at Newport News, because 110 of her crew were stricken with beri-beri. The crew was dropping at the rate of about two a day. The men presented symptoms of weakness, irritability, muscular atrophy, paralysis, dilatation of the heart and pain under pressure. Their diet had been very similar to that eaten in the average American household. It consisted of fresh meat, white flour products, canned vegetables, potatoes, sweet biscuits, cheese, oleomargarine, tea, coffee and champagne. Much fresh fruit and vegetables and whole wheat had been captured by the raider from the French and English merchantmen, but these had either been sent down to the bottom



of the sea or eaten by the officers. Only the 'staple' foods were retained for use by the crew. None of the officers developed the condition.

"The ship's physicians were unable to deal with the situation. So were the American physicians. They did not know the cause of the suffering of these men, nor what to do for them. Except for Alfred W. McCann, all or most of them probably would have perished. He prescribed for them a diet very rich in basic salts, with the result that improvement was immediate and rapid. All protein, sugar, fat, and white flour were excluded from the diet. In two weeks the most severe cases were up and the men rapidly regained their health. No drugs were given. How true is Berg's remark that, 'This warship was conquered by the food-preserving industry.'"

It must not be supposed that mineral and vitamin deficiency can be made up in a medicinal manner. Both animals and men must have "real foods from Nature's own laboratory—the plant kingdom—in order to live." "The human body draws a sharp line of discretion between the laboratory compounds of all kinds and those compounds resulting from the synthetic activities of plant life." The minerals found in bottles on the shelves of drug stores are not the same as the minerals found in food compounds. The former are inorganic, the latter are organic. The former are 'crystalloid' and cannot be used by the human body; the latter are 'colloid' and are essential to nutrition.

In the sense that usable, living food elements can be produced directly from inorganic earthly minerals, there is no such thing as a biochemist. For he cannot produce life. Nothing that he produces in his laboratory can begin to approach what is produced in the laboratory of the plant kingdom. Search however we may, we cannot dispense with the services of the plant kingdom.

The fact that certain salts are found within the human body is no indication that medicines containing them in their inorganic form can be utilized by the human body. Iron in pellet form cannot erase a deficiency of this element in the red blood corpuscles. Before the body can utilize this mineral element, it must come to the body properly compounded with other food elements according to the formula worked with by the life processes of plants themselves. What is said here of iron, may be repeated for calcium, phosphorous, vitamin A, B, C, D, etc. Whether we like it or not, the plant kingdom still holds rigid monopoly upon the proper compounding of our food elements. When so compounded, they are ready to play their respective parts in good nutrition.

Dr. Herbert M. Shelton, of San Antonio, Texas, states: "Thousands of invalids, feeble children, chlorotic girls and anemic patients are taking iron daily, often in injections, in drug preparations, and upon the prescription of a doctor. This is supposed to supply any deficiency in this element and give them health and strength. The practice is a snare and a delusion. It sometimes induces a facetious simulation of health, and deceives both the physician and his patient. But it has long been known that such iron is not assimilated by the body, while, when given to chlorotic individuals of the tubercular diathesis, it hastens the development of tuberculosis." The amount of energy expended by the body in neutralizing and eliminating through its various channels the inorganic substances given to patients in this form makes for increased enervation and toxemia in the patient. For these inorganic substances are very toxic and tend to further reduce the alkalinity and wholesomeness of the body's blood and other fluids.

Next to sleep and rest, a diet which  
(Continued on page 526)

## Patients' Letters

California, May 1943.

Rosicrucian Fellowship  
Healing Department:

My letter for this week is a pleasure for me to write—a very favorable and noticeable change has taken place in my physical condition. I am also much, much more peaceful in my mental outlook on conditions around me.

I like my work very much, and can think and concentrate and can handle my part of it satisfactorily.

I have been in fear I would have to give it up due to lack of concentration and a total loss of memory as to what I was doing and it seemed such an effort to collect my thoughts once this occurred. My memory is improved—all that is left of my past complaint is at times I have blurred vision and a sleepy interval which I cannot control and must go to the First Aid to lie down and rest—and a tendency to styes—which come first on one eye, then on the other.

I am so happy for the privilege of asking for this help from you and I am thankful for the almost miraculous results I have experienced so far.

This feeling I have for the past week is far removed from the throes of morbid thoughts I tried to fight off before this help was given to me.

I shall do all I can to continue upward in gratitude for this help and to prove I am worthy of this blessing.

I hope some day I may in turn repay some soul for the kindness you have extended to me.

Many thanks,

Gratefully yours,  
—S.M.

Arizona, June 1943.

My dear friends:

Just a word to report that I am continuing toward better health. I have found myself sleeping on my left side—a thing I haven't done in several years. The pains in my chest have nearly all gone. I am so very grateful. Please continue a little longer with me. My love and blessings and prayers go out to you and your blessed work.

Very sincerely, always your friend  
—D.M.L.

Minnesota, August 1943.

Dear Friends:

My recovery, via the Rosicrucian treatments, from the hemorrhoids I had had for over 40 years, was almost miraculous. My general health has improved also. I believe I will become sound and well in time.

Thanks for willingness to keep me on the favored list.

Yours in the Work,  
—D.E.G.

## Healing Dates

October ..... 6—12—19—26

November .... 2— 8—15—23—29

December .... 6—12—20—27

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

## People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

## The Upward Way

By GRACE ANDREWS

*"Strait is the gate and narrow is the way*

*That leads to life";*

*"Strait is the gate and few there be that find it";*

*Aye, how few!*

*Yet, he who, finding, enters through the gate*

*Upon the path,*

*Shall, when the rugged heights are scaled at last,*

*Find on his cross*

*The fragrant rose of pure, unselfish love*

*To all mankind;*

*And, serving with no thought of earthly gain,*

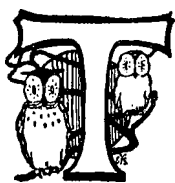
*A joy sublime.*

# Children's Department



## The Garden in Spring

By GRACE EVELYN BROWN



HE garden was lovely that sunny spring morning when Florence ran out after breakfast to see if the seeds that she had planted had come up during the night. The sweet pea seeds had been planted while yet the snow was on the ground; they had already come up and were now well above the earth. The pansy seeds should be pointing through the ground by this time. Florence looked eagerly for them. Yes, there they were. Each tiny shoot was putting forth two little leaves, and some were only just showing a bit above the soil.

How wonderful it all was! Florence would have liked so much to look below the earth and see what was going on there; for there must be many miracles taking place to make all these seeds turn into plants, vines and flowers. Under the ground all the time silently and constantly the hard seeds must be softening and opening to let the little filaments come out and push up to the light.

All in the garden was full of life, a lovely life that showed itself in all kinds of growing things. The grass was a light yellow-green, and the trees and bushes and vines were pushing forth millions of soft yellow-green buds. By looking closely, Florence could see that even now preparations were being made for the beautiful blossoms that were to appear when the season should be more ad-

vanced. The cherry trees were filled with buds, showing bits of pink and white which were to change into beautiful flowers and later into delicious red cherries. The apple trees would also be putting out their buds and blossoms and fruit later in the season, and the strawberry plants, the currants and the raspberries were all busily getting ready for the beautiful season of blossoms and the later harvest of fruits.

All day, Florence thought a great deal about the wonders of the spring and looked forward to the warmer days, when all these preparations of nature would be brought to perfection. Several times, she went back to look at the plants to see if they had grown any; but she could not detect any real change.

"I suppose, though, they are growing all the time," she said to herself, "and all through the nights, too. I'll look at them again tomorrow morning and perhaps I'll find that they have grown a little."

Florence fell asleep that night with this thought in her mind, and awoke to find the moonlight streaming in at her windows.

"It's so light," she decided, "I think I'll just run out into the garden and see if they have grown any." She slipped into her long thick bathrobe and put on her slippers with the felt soles. She had never felt like going out into the garden at this hour before, but now, somehow, she felt differently. She was so full of life, that she just must do something interesting.

The garden was very beautiful, with

the moon sinking low in the west and a light in the east that told Florence that dawn was on the way. She ran first of all to look at the pansy plants. In the moonlight, she could dimly see that they looked the same as when she had looked at them the evening before, but Florence really thought that they had grown a wee bit during the night.

As she was turning to go, she heard a tiny voice beside her, and looked around to see a strange little creature of a light green color standing beside her. He wore a little green cap that looked like a green petal above his little slanting eyes and pointed ears, and he had a little upturned nose and his lips were smiling in friendly greeting. His body was sturdily built and his arms and legs very slender and tightly covered with the green material which looked like flower petals.

"Oh!" Florence cried in delight. "You must be an elf. I've always wanted to see one. But I've seen pictures of you and your friends in my picture books."

"Yes," laughed the elf, "people draw pictures of us and write stories and verses about us, so I've been told; but they don't really believe that there are any such creatures. They think we are just make-believe; that we don't exist at all."

"I believe in you," Florence replied. "I've always believed in you and always hoped to see you sometime."

"I knew you did," the elf answered. "That's why I made myself visible to you."

"I thank you for doing so," Florence politely replied.

"You see, children believe in us and that's why they can see us," the elf explained, "but there's no use in appearing to grown-ups that don't believe in us, because if they saw us, which they really couldn't do, not believing in us,

they just wouldn't believe that they *had* seen us. They try to tell children that too, and then we cannot ever go to the children who deny us."

"I believe in fairies and brownies, too," Florence said.

"And gnomes? Did you ever see a gnome?"

"No, I never did," Florence admitted.

"Would you like to see one?"

"Oh, yes, I should, so much. Please show me one."

"Gnomes stay under the ground most of the time. That's probably why you haven't seen one."

"Like miners?"

"Yes, they are really the miners of the fairy kingdoms," the elf explained.

"They work with the minerals, such as coal, earth and precious stones. I can take you to see them; but first you'll have to believe that all this earth is like a fog. You are now in your dream body and can pass right through the earth as easily as if it were fog. Just think it's fog and look down through it and there you can see all

the wonderful things that are going on down there below the earth. Look down at the seeds you planted. Where are they?"

"Here they are," Florence cried, as she turned back and to the side, where a bed of late asters had been planted not long before.

"Just look right down there," the elf said, "and you will see a gnome, busy with the seeds, opening them up, so they can grow, and arranging the earth about them, so that they will be able to open and let out the curled center and the seed will fall away and a plant will come out and push up to the light. All this couldn't come about if the gnomes didn't help."

Florence watched the gnome intently. He was a funny little creature and



looked like an old man with a long white beard. He was dressed in brown just the color of the earth and wore a little brown pointed cap with his two bright eyes under it always in motion, and his little brown fingers busy with the seeds, turning them to different positions.

"What's he doing that for?" Florence asked the elf.

"Because people don't know how to plant the seeds just right to leave the place free where the seed is to open and let out the tiny plant," the elf explained. "The gnomes have to arrange them just in the right positions, as we often have to untwist the vines and turn them in the right way, when people have been training them in the wrong way."

The gnome kept busily at work and under his skilled fingers the seeds began to open so that the tiny plants could come out into the earth.

"Look at these gladiolus bulbs," the elf cried, as he crossed to the other side of the garden path. "Those you had planted last fall. Look at them now."

More gnomes were busily opening the bulbs and getting them ready for the summer season, giving them softening treatments and freeing their shoots.

"People think they are doing it all when they plant the seeds and that Mother Nature does the rest. True, but how does she do it? By having millions of helpers. Just look down below this sod and see how many gnomes it takes to make a lawn."

Florence looked down and there were many gnomes, an army of them all working on the earth and the roots of the sod. They worked together as a single worker.

"That's what they call team work in your world," the elf remarked.

"It's like a school," Florence replied.

"I'll say it is; and they have a teacher, too, a leader of the gnomes. Now I'll take you to that tree over there. Even when a tree is all budded, the gnomes have to keep on working all

of the time to stretch the roots of it still further and make the tree suck up more and more life from the earth."

When they had reached the large tree down at the end of the garden, Florence looked down and could see the long roots of the tree and many little brown men working busily with the soil while near them, but higher up were the little elves themselves, making the grass grow.

"I never knew before that everything had to be made to grow. I thought it just grew," Florence remarked.

"But how could a plant grow," the elf asked, "if someone didn't give it the right things to build into itself, new food to live upon? Gardeners don't think enough about these things. Soon the fairies will be putting their work on the buds, so as to have them ready to open out into cherry and apple blossoms, and they have so much to do to make the flowers. Putting the colors on the flowers is special work and is attended to by some very clever fairies and gnomes. That work is a real art, as for example painting the faces on the pansies and the lovely lines on the orchid."

"How wonderful it all is," Florence cried, "and how I wish that I could help them!"

"You do help them," the elf answered. "Every time that you water the plants when they need rain, you are helping them. You help them, too, by loving them. Don't you know that love makes every thing grow better? Yes, everything—plants or puppies or people. Then there is another way that you can help them. The rain last week washed away some of the soil in the rock garden. You can put more on the plants there, because it is hard, even for the gnomes, to move much earth, which is rather too heavy for their tiny fingers."

"I'll do that the first thing in the morning," Florence promised.

"That's a good little girl," the elf said. "Now come down to the pond and I'll show you some little water-babies."

Together they skipped down to the shore and there in the sedges along the shore, the elf showed Florence the little eggs which were going to hatch out into pollywogs. Some were already hatching and the tiny black pollywogs were coming out of them. Taking care of this work were beautiful green and blue creatures that gleamed in the water like fishes, but looked like fairies without their wings. Some were playing in the water, while their clothing floated with the current, blown by other fairylike creatures above them, whose flying draperies made soft little puffs of wind.

"How lovely they are!" Florence exclaimed. "What are they?"

"Those in the water are undines and those in the air are the sylphs. They make the breezes that are so refreshing on a hot day."

Just then the sun rose and cast long beams over the garden and brightened the already bright foliage of trees and vines and bushes. They all seemed so alive that Florence exclaimed: "Why, I never before knew that they are all alive, just like people!"

"Indeed they are," the elf agreed. "Now you must go, but remember that when you go back to your world."

"And will you take me again some-

time to see your world," Florence asked, "some other night?"

"Of course I will," the elf replied. "And now good-bye. Don't forget to water the garden when it doesn't rain, and to put more earth on the rock garden."

"I'll remember," Florence promised, "and thank you for showing me all the wonderful things." She floated home quickly.

She was soon awake, so it seemed; but it must have been longer than she thought, for the sun was much higher.

Florence was still thinking of her wonderful adventures, when Mother came in, with three little white rabbits.

"Just look at these, dear," she said. "They came last night."

"Oh, the darlings!" Florence exclaimed, as she took them one by one and smoothed their fur and held them up in the way that she had been taught to handle rabbits. Then she said:

"Mother, a little elf took me to see the gnomes and the elves and the undines and sylphs at work, but he didn't take me to the rabbit hutch. I suppose he wanted to keep this for a surprise today, and this is the best surprise of all."



# Echoes from Mt. Ecclesia



T is a cheering sight to see once again Mrs. Max Heindel's electric autoette parked outside during Chapel and Temple services, indicating that she is within. She does not yet take her meals in the dining hall, however, but has them served in the privacy of her own home.

The present plans for October 28th, commemorating the day on which the Rosicrucian Headquarters were established at Mt. Ecclesia, is to carry on our work as usual, with perhaps a more or less informal get-together in the evening. In view of our curtailed staff of workers we cannot help feeling that it would be a more effective tribute in honor of this momentous occasion for each of us to exert a doubled amount of energy in helping the Elder Brothers realize their aim of giving the world the Rosicrucian Mystic Christianity teaching. Today we echo Max Heindel's plea of that other October 28th, in 1911: "Please give yourself up to earnest prayer that the Headquarters being started may grow and prosper in every good way; for the united prayers of our students all over the world will be an immense force in that direction. But you can do more; the cumulative thought of many friends directed day by day towards a common center will work wonders. . . . Will you send us a prayer every night . . . that we may become more potent to alleviate the sorrow, suffering and distress of all who seek our aid?"

In addition to the regular philosophy and astrology classes which are part of our weekly evening schedule, some of the workers at Mt. Ecclesia are resuming the class in expression, designed to help the faint of heart stand before a group of persons, look them in the eye

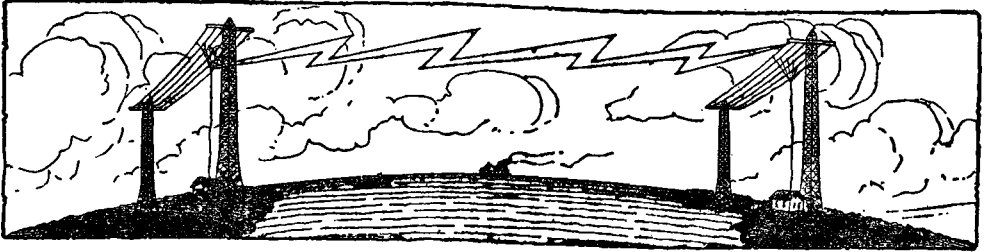
and say something worth hearing. Eligibility for this class consists of recognition of one's need of practice in public speaking. One condition which prompts the formation of this class is the scarcity of speakers for our Sunday night Chapel services. Increasing inadvisability of travel deprives us of many guest speakers whom we were privileged to hear, and it seems an imposition to ask the same hard-pressed workers over and over to prepare lectures.

Occasionally we have word from our former workers who are in various branches of the service. A "V Mail" letter came recently from one of our boys who is now in Sicily; one saw service in Africa and was later heard from in an eastern hospital; others we have not heard from for months. Their expressions of the help these Teachings are to them make us most grateful that they have the Rosicrucian philosophy as their "sword and buckler."

Among our visitors have been Mrs. Rozalia King and Miss Mary Geddes of Beverly Hills. Mrs. King, whose husband is a food chemist, is greatly interested in diet and came to Mt. Ecclesia for a health-building regime. She is now an enthusiastic student of Rosicrucian Philosophy and Astrology, and is most generous in her praise of the many benefits provided by this environment. Miss Geddes, a dress designer, came intending to be here one week and remained for three. Something about the atmosphere here, she stated, reminds her of her loved Scotland.

Mrs. Louise Baker, of North Carlsbad, glowing with enthusiasm over the beauties of this idyllic spot, is also here for her health. We sincerely trust it will soon be as radiant as her spirit is.

# Rosicrucian News Bureau



• • • •

*"Man cannot live without some great purpose outside himself."*

—Andre Maurois.

The Autumnal Equinox, this year occurring on September 23rd, leads naturally to the subject of Thanksgiving. Quoting from Max Heindel: "We are now at the fall equinox where the sun is leaving the northern hemisphere, after having provided us with the necessities of life for the coming year; and the spiritual tide which carries on its crest the life which will find physical expression in the coming year is now on its way toward our earth. The half-year directly before us is the holy part of the year. . . .

"You know the analogy between man, who enters his vehicles in the daytime, lives in them and works through them, and at night is a free spirit, free from the fetters of the dense body—and the Christ Spirit dwelling in our earth a part of the year. We all know what a fetter and what a prison this body is, how we are hampered by disease and suffering. It is similar with the Cosmic Christ, who turns His attention toward our little earth, focusing His consciousness in this planet in order that we may have life. He has to enliven this dead mass annually; and it is a fetter, a clog, and a prison to Him; therefore our hearts at this time should turn to Him in gratitude for the sacrifice He makes for our sakes during the winter months,

permeating this planet with His life to awaken it from its wintry sleep, in which it must remain were He not thus born into it to enliven it.

"Without this yearly infusion of Divine Life and Energy all living things on our earth would soon perish, and all orderly progress would be frustrated so far as our present lines of development are concerned. . . . So it is that the powerful spiritual vibrations of the life-giving Christ wave are in the earth's atmosphere during the months now before us and may be used by us to a much greater advantage if we know it and redouble our efforts than if we were unaware of the fact."

So with the sublime example of the Christ ever before us—constantly giving of Himself that others may live—may we be inspired to make of our Thanksgiving this year a season during which we seek opportunities to give unstintingly of ourselves in taking up His burden.

KADUNA, NIGERIA.

From our Center in far-off Kaduna we received a most stimulating and comprehensive Annual Report, beginning with the founding of their Center on May 10, 1942. They mentioned that visitors from other parts of Africa had called at their Center and, "we earnestly hope that more visitors, advanced students and beginners will call this year too, so that those who know will give freely of their store of knowledge to this



center and beginners may study the Philosophy more extensively during their stay here. . . ."

In telling of their philosophy classes the secretary writes: "Following the policy of the Fellowship Headquarters we begged no questions and evaded none whatever. Many interesting questions were asked and satisfactorily answered. . . . This gave us much courage to see members leaving the class-room with more determined efforts to face life's problems more calmly and study more of Nature's Law. Every Sunday (excepting during vacations) at 5:00 P.M. Services were held according to the Service Order from Headquarters. There was always an atmosphere of peace and harmony pervading our hall. As it were, we 'withdrew from the material world and entered into the living temple of our own inner natures in spiritual conclave. We massed our spiritual aspirations together to light and keep ablaze the fire of true spiritual Fellowship.' After bathing the soul in the fountain of peace, as we again re-entered the material world we went with firmer resolves to become more worthy men and women in helping the Elder Brothers to render selfless service to humanity."

It is a cause for rejoicing to us here in America that new Centers are continually being formed in other parts of the world, also, evidencing the gratifying fact that the work begun by Max Heindel thirty-four years ago is stronger than ever before, and because of the eternal truth contained in the Rosicrucian Teachings, they still have power to fire the heart with the splendid vision of individual development, and the subsequent betterment of humanity.

Speaking for the combined Centers of North and South America, we send special greetings and felicitations to this, our newest far-away Center, and pray that it may become a great spiritual force in that locality.

## World Headquarters

OF THE

## Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

### STUDY GROUPS AND CHARTERED CENTERS

#### IN THE UNITED STATES AND CANADA

Services and classes are held in the following cities. The public is cordially invited.

- Ann Arbor, Mich.*—611 N. Main St.
- Calgary, Alta., Can.*—108 14th Ave. W.
- Calgary, Alta., Can.*—1536 15th Ave. W.
- Chicago, Ill.*—Room 719, Ashland Bldg., 155 N. Clark St.
- Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 916.
- Denver, Colo.*—P.O. Box 3.
- Detroit, Michigan.*—5093 Audubon.
- Grass Valley, Calif.*—Off Byrens' Drive.
- Hedley, B. C., Can.*—P. O. Box 50.
- Indianapolis, Ind.*—38 N. Pennsylvania St., Room 411.
- Kansas City, Mo.*—2734 Prospect.
- Long Beach, Calif.*—361 E. First St.
- Los Angeles, Calif.*—2404 W. 7th St.
- Los Angeles, Calif.*—511 N. Eastern Ave. (Spanish Group)
- Minneapolis, Minn.*—1605 West Lake St.
- New Orleans, La.*—429 Carondelet St.
- New York City, N. Y.*—266 West 73rd St.
- Omaha, Neb.*—301 N. 31st St.
- Portland, Ore.*—627 N. E. Laddington Ct. Tel. La. 3803.
- Reading, Pa.*—W.C.T.U. Hall, 6th and Franklin Sts.
- Rochester, N. Y.*—307 Burke Bldg.
- San Francisco, 22, Calif.*—1763 47th Ave.
- Seattle, Wash.*—1913 Westlake.
- Seattle, 4, Wash.*—1213 First Ave.
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### LONDON, ENGLAND.

London's report states: "There is no outstanding news to report. Our attendance averages about seven in the week day and about nine on Sundays. We appear to be getting a few more inquiries for the *Cosmo*. And the public libraries have been the means of putting the *Cosmo* before newcomers."

We can understand a little of the terrific handicaps under which this loyal group must be operating, and want to assure them that our earnest prayers are with them. This verse from Isaiah seems apropos: "They helped every one his neighbor; and every one said to his brother, 'Be of good courage.'"

### MINNEAPOLIS, MINNESOTA.

Following the listing of speakers, subject matter, and attendance, the secretary of this Center writes: "The Rosicrucian Temple Service was read in the new Center by one of the members to start a new vibration and permeate the room with thoughts of love and kindness. . . . We expect to attract a few more people at this new location but we also know that most religious minded are too busy working to take time to study the teachings but it is our aim to be ready to receive any who may be searching."

This is an admirable attitude, and one of which Max Heindel highly approved. It frequently happens that people attend the Center meetings for a time, and then seem to drop away, and the Center group wonders how it is at fault. This is explained by the fact that many persons seeking light enter meetings, listen to the theories expounded, and if the truth given out is of their "ray" or Father Star they will feel the right spiritual attraction through the basic color vibration of their aura, and if this attraction is followed it is sure to guide them to the right place.

### ROCHESTER, NEW YORK.

"The Summer in Retrospect" is a

colorful item in this Center's report. "Looking backward over the events of our Center life during the past summer we find that each month had its social event to be remembered. In May, we had our May Walk through Seneca Park, along the Genesee Gorge. . . .

"In June we enjoyed the azaleas and rhododendrons at Highland Park.

"In July our annual swimming party was held. . . .

"In August we had a picnic lunch in Genesee Valley Park followed by a walk."

### WHY ARE WE HERE?

(Continued from page 497)

sciousness and permission. Great suns and stars die by disruption; worlds much larger than ours dissolve in mist. It does not augur that sentient creatures are dead or forgotten by God because, in His wisdom, He changes their shape or place. Dr. McTaggart asserts that any evidence that will prove immortality will also prove pre-existence.

It is inconceivable that we are here without purpose. Because we cannot comprehend in no wise lessens the importance. Sometime, somewhere, we shall know the motive behind this prolonged schooling. Death is no more the end of life than is birth. Both are phases of the same phenomenon. Both indicate unfoldment, perpetuation, divine purpose. Out with all superstition and fears! God is our Father. Can we not trust Him? Always, "Underneath are the Everlasting Arms."

It is change, activity, rejuvenation that make existence interesting. Even a static heaven would be an intolerable bore. The present body is simply an essential investiture for residence on earth. Death is but a condition for continued life.

"Back behind the dim unknown  
Dwellethe God within the shadow,  
Keeping watch above his own."

## Manuscripts Wanted

The Rosicrucian Fellowship is a non-sectarian, non-profit organization and publishes the Rosicrucian Magazine solely as a means of spreading our Teachings. The Board of Trustees has therefore authorized the Editorial department to make an announcement of cash offerings of from \$5.00 to \$15.00 each for articles and stories of 2500 words or more, along the following lines:

1. Philosophy and Religion—practical application of same, illustrating different phases of the Rosicrucian Philosophy.

2. Science—articles showing the correlation between the true findings of science and the Rosicrucian Teachings.

3. Nutrition and Health—authentic information on diet, hygiene, physical functions; application of philosophical principles to gaining and retaining health.

4. Astrology—articles and fiction from a scientific and constructive viewpoint. Not prediction.

5. Art, Color, Music—articles dealing with modern research regarding their use in healing, personality adjustment, etc.

6. Short stories—with a philosophical vein:

- (a) Suitable for adult reading.
- (b) Suitable for children.

*Please Note:* It is against our policy to publish articles of a controversial nature on any subject. Also, we do not accept articles on mediumship, crystal gazing, hypnotism, or other forms of negative psychic development.

We often find it necessary to make some modifications in articles in order to adapt them to our requirements. We accept manuscripts only subject to this provision.

In addition to this temporary award for solicited manuscripts, we shall be grateful for the usual voluntary submission of magazine material as in the past.

Judgment will be based principally on suitability, and secondarily on number of words, so that it would be possible for manuscripts of the same length to receive checks of a different amount. The decision of the Editorial department shall be final. Checks will be sent on acceptance.

If possible, manuscripts should be typewritten, double spaced, and on one side of paper only. Address—Editorial Dept.

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# Mt. Ecclesia

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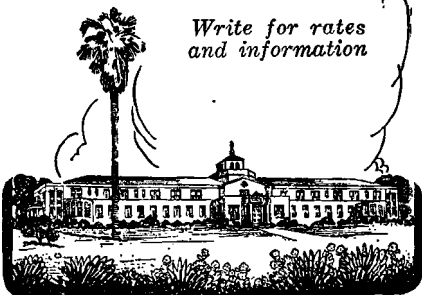
*Beginning January 1, 1943, a new policy went into operation, limiting patients received to those not requiring nursing. It is realized that for the duration few who need nurse care can go far from home.*

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*The Sanitarium does not accept alcoholics, drug addicts, nor mental cases.*

*Write for rates  
and information*



### CHALLENGE OF NUTRITION

*(Continued from page 515)*

maintains the alkaline balance of the body is the most essential thing to proper nutrition. A diet rich in proteins, starches, and demineralized "foods" tends to destroy the alkaline balance of the body. A diet rich in fruits and leafy vegetables does just the opposite. It has been found by extensive experimentation that very small amounts of either protein or carbohydrates are essential to normal function. This holds for the laborer as well as for the sedentary worker. It has been reported that several years ago a seventeen-mile walking race was staged in Germany. There were eight vegetarians and fifteen meat-eaters. The first six men to come in were vegetarians. "Most of the meat eaters never finished the race."

Much experimentation in recent years has tended to show that a diet low in protein is more than sufficient even for the growing child. It is the other elements in the diet that are more essential to human life. To quote, "A young pig may gain a pound a day, but a human rarely gains an ounce a day. In fact, it takes him fifteen years to gain one hundred pounds." The more research that is done on this angle of the problem, the more firmly is this truth corroborated. A violation of this now well-established nutritional law can lead only to protein decomposition and carbohydrate fermentation within the digestive tract—a situation exceedingly dangerous to the welfare of the body. Let us state here and now, that we can make or mar nutrition according to our approach to the *uses* of food within the body. What to feed depends wholly upon the natural chemistry of the body itself. Concerning *this* we already know a good deal. Let us respect our knowledge by proper use.

(Next month this series will be concluded with a discussion of the part played by the Heart and Mind in Nutrition.)

*(To be concluded)*

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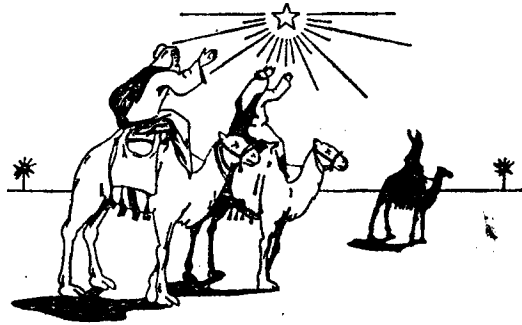
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